LEVEL ONE

Zions Herald

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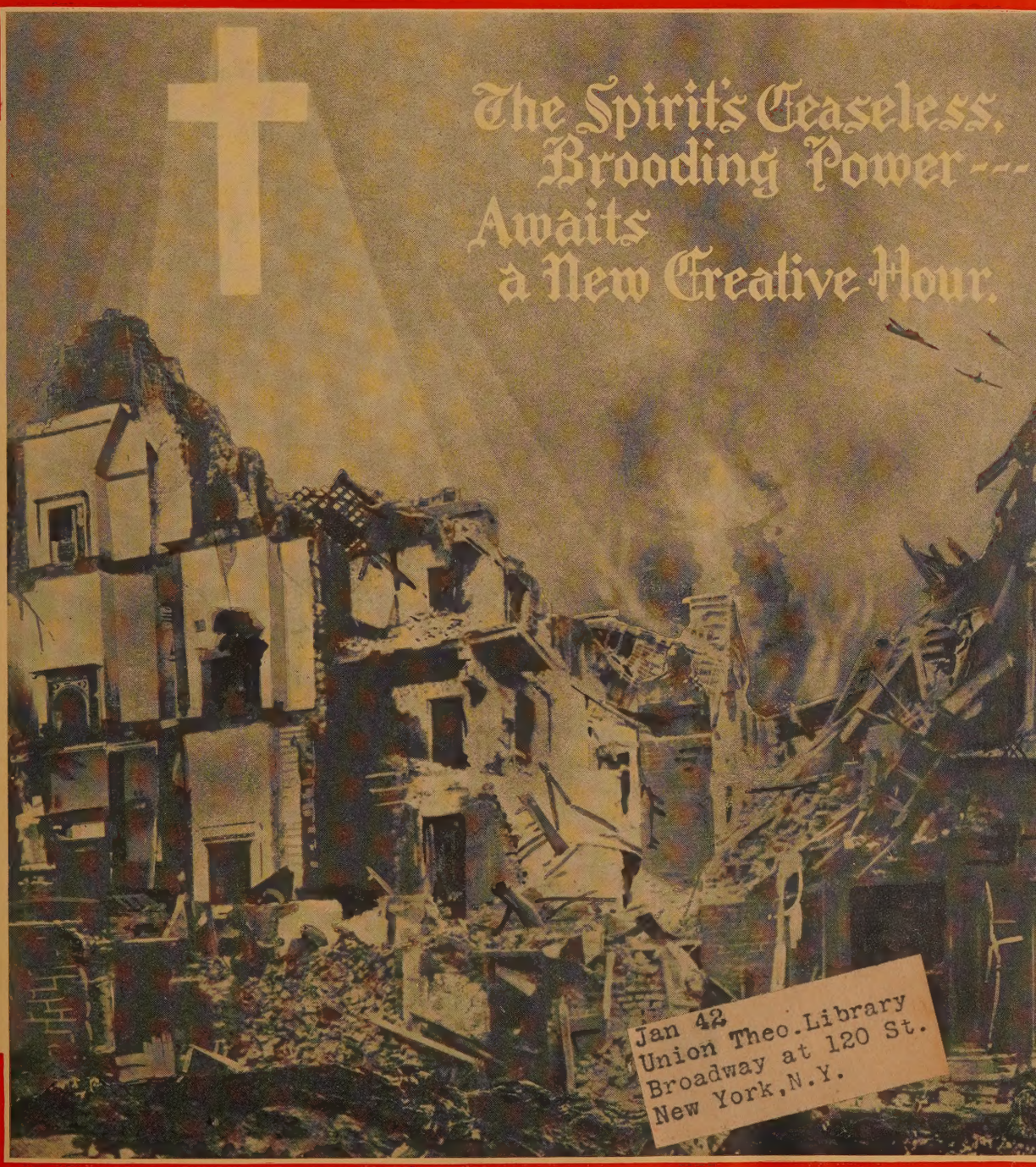
THE INDEPENDENT METHODIST WEEKLY

NOVEMBER 25 · 1940 ·



Jan 42
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MISSIONS NUMBER

The Unfailing Light

Hour after hour,
Day after day,
Week after week,
Month after month,
Year in and year out,
Morning, noon, and night
For nearly half a century
This Light has burned for
The healing of the sick.

NEARLY 130,000 patients, requiring over 2,000,000 days of hospital care, have come under the ministry of the New England Deaconess Hospital during these years.

MORE than half of this service has been rendered at less than its actual cost and much of it wholly free. During the last ten years the free service has amounted to well over $100,000 a year.

THIS service is multiplied many times when you consider the protection given to each family and each community to which most of these patients returned in good health.

To carry forward this work the hospital is dependent on its friends. The measure of its service rests upon their generosity.

REMEMBER it in your charitable gifts, in your wills, and in your prayers.

Let skilled workers be the servants of your good will

NEW ENGLAND DEACONESS HOSPITAL

Boston Massachusetts

MODERN MISSIONS PREACHES CHRIST

G. Bromley Oxnam

The message of the Master, made manifest in modern missions, is a revolutionary force. Irresistibly, it moves customs, injustices, and exploitations, heretofore believed immovable.

It marks the doom of exploiting imperialisms. A few nations control the natural resources of the earth. Millions are unable to buy because a few own too much. And the few cannot sell because the millions have no wealth with which to buy. Poverty is the lot of many who produce wealth in their native lands for owners who live in other lands. And now financial disaster rises like dark clouds before the storm in the land of the owners. Is there no way whereby economic resources may be related to economic need in peace?

Missions, proclaiming the brotherhood of man, releases an idea that demands once and for all the end of exploitation and the use of economic knowledge to lift living standards for all. Without wider consumption, the productive machine stalls. Hence, in the demands of Christianity lie the essentials of survival.

It marks the end of totalitarian destruction of personality. Missions proclaims the infinite worth of man. The masses of China believe it. The restless throngs who toil proclaim it. The creative personalities have long since accepted it. It is this idea that pursues the dictator like some destructive nemesis. The dictator's days are numbered because the common man's worth is known.

It marks the end of class war. Missions gives mankind the unifying concept necessary to end groupings based on class, nation, race. Here is the ideal of the family of God. Man is one.

Modern missions preaches Christ, not a dead theological doctrine, but a living, revolutionary personality, who is the way, the truth, and the life. Missions answers the ideas of totalitarianism of left and right with an idea more revolutionary and more powerful. It marks the end of Communism and Fascism. It sets up the brotherhood of man, not in vain abstraction but in the concrete realities of the economic, political, and social life.

In an hour of change the church must enunciate those great concepts that unite and sustain, it must conserve the cultural heritage and at the same time develop a mind capable of creating a better tomorrow, and it must preserve democracy as the means whereby change may be effected peacefully and the freedom of the Protestant pulpit guaranteed. The lesser concepts of race, class, and nation will not do. Mankind cannot be united by them. They unite sections of mankind. The concept proclaimed by the church must include all, it must be no less than man as a whole. Whatever social order emerges as a result of the change, men and women will be human beings who will love, suffer, struggle, and die. They will need the sustenance of a Father of All. The need for the Eternal is an eternal need. Our social message must flow from our religion.

Would you save the world? Then release an idea, an idea whose time has come, the idea incarnate in Jesus, the idea of the Common Father of All demanding justice for all His children, and in turn demanding from every child full and complete surrender to His moral purpose made manifest in the service of all.

THE CHURCH

Needs a Ministry that is

Alert	Natural
Brave	Objective
Christ-like	Patient
Disciplined	Quotable
Evangelistic	Resourceful
Friendly	Sympathetic
God-conscious	Trustworthy
Hopeful	Unselfish
Informed	Vigorous
Joyous	Wise
Kind	Xemplary
Liberal	Youthful (in spirit)
Manly	Zealous

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is dedicated to the cause of an effective ministry in the Church

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FOUNDED 1860 (80th Year)

Beacon Hill, Boston

For eighty years, loyal Christian men and women maintained this free library for the use of all ordained clergymen residing in New England. Through this institution, which is essentially a home missionary organization, ministers of all denominations have had their thinking enriched and their faith strengthened. Last year, 1444 preachers of the gospel availed themselves of the Library's services.

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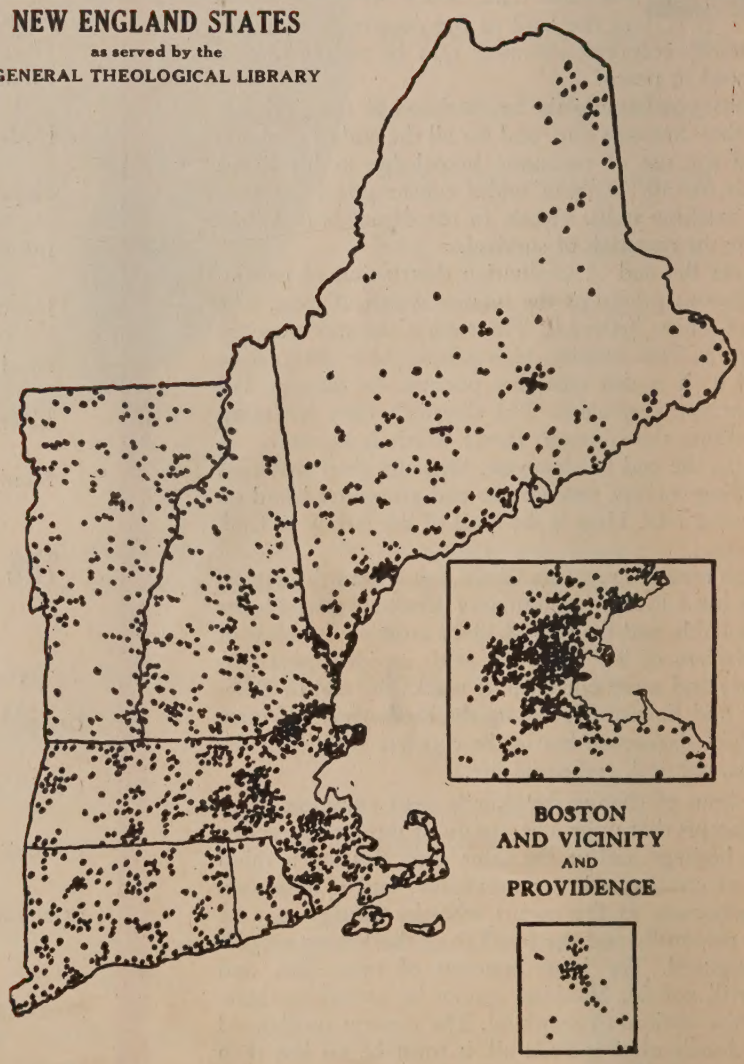
During 1939 there were 356 ministers of Methodist churches who were served by the Library



Every dot on this map represents a minister using books without cost from the General Theological Library. The postage is paid both ways for ministers living more than twenty miles from Boston.

For Its Maintenance the Library Greatly Needs Additional Contributions and Bequests

For further information write

General Theological Library, 53 Mount Vernon Street, Boston, Mass.

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Home for Aged Methodist Women

On the banks of the Sudbury River, in Concord, where over seventy women, in the past twenty-seven years, have come to spend their sunset years in peace and contentment.

OUR ASPIRATIONS

For many years our goal has been a Home for Aged Couples and Aged Men, to be erected on our land in Concord. A gift or bequest of $150,000, to supplement the bequest of Dr. Theodore Chamberlin, would enable us to build this new unit, to be called the Seth Chamberlin House.

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EXECUTIVE OFFICE, 141 MILK STREET, BOSTON

Reaching the Root of Leprosy?

WILLIAM JAY SCHIEFFELIN

The most promising news of the year, in the field of leprosy control, is the further development of the experiments at Chiengmai, Thailand, formerly Siam. These experiments rose from observations of a German doctor resident for short periods both in Nigeria and in Thailand. This doctor observed that the eating of a certain root, often used as food in tropical countries, appeared to predispose to leprosy. Since the poisonous element contained in this root was found to injure the adrenal glands, it was inferred that leprosy may be advanced or retarded by the state of the adrenals.

The experiments, under the direction of Dr. Douglas Collier and Mr. J. Hugh McKean, then branched in two directions. Monkeys were fed a diet of the toxic root, after which they were successfully inoculated with leprosy. They are among the first animals ever to have contracted it. The study of them, especially of their adrenal glands, may now lead to much invaluable knowledge of the course of leprosy in human beings. Then it was remembered that diphtheria is also advanced or retarded by the state of the adrenal glands. Injections of substances used in combating diphtheria were accordingly given to leprosy patients. The results were astonishing beyond the most sanguine expectations. Symptoms that have seldom disappeared in less than months or years disappeared in weeks. It is of course far too soon to predict anything at all. Nevertheless it is beyond doubt that a new and important clue to leprosy has been uncovered.

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● DREW is a theological seminary of The Methodist Church, open to men and women of all denominations. The members of the present student body hold degrees from more than a hundred colleges and universities. DREW graduates serve in every part of the world, including a particularly strong group in foreign countries.

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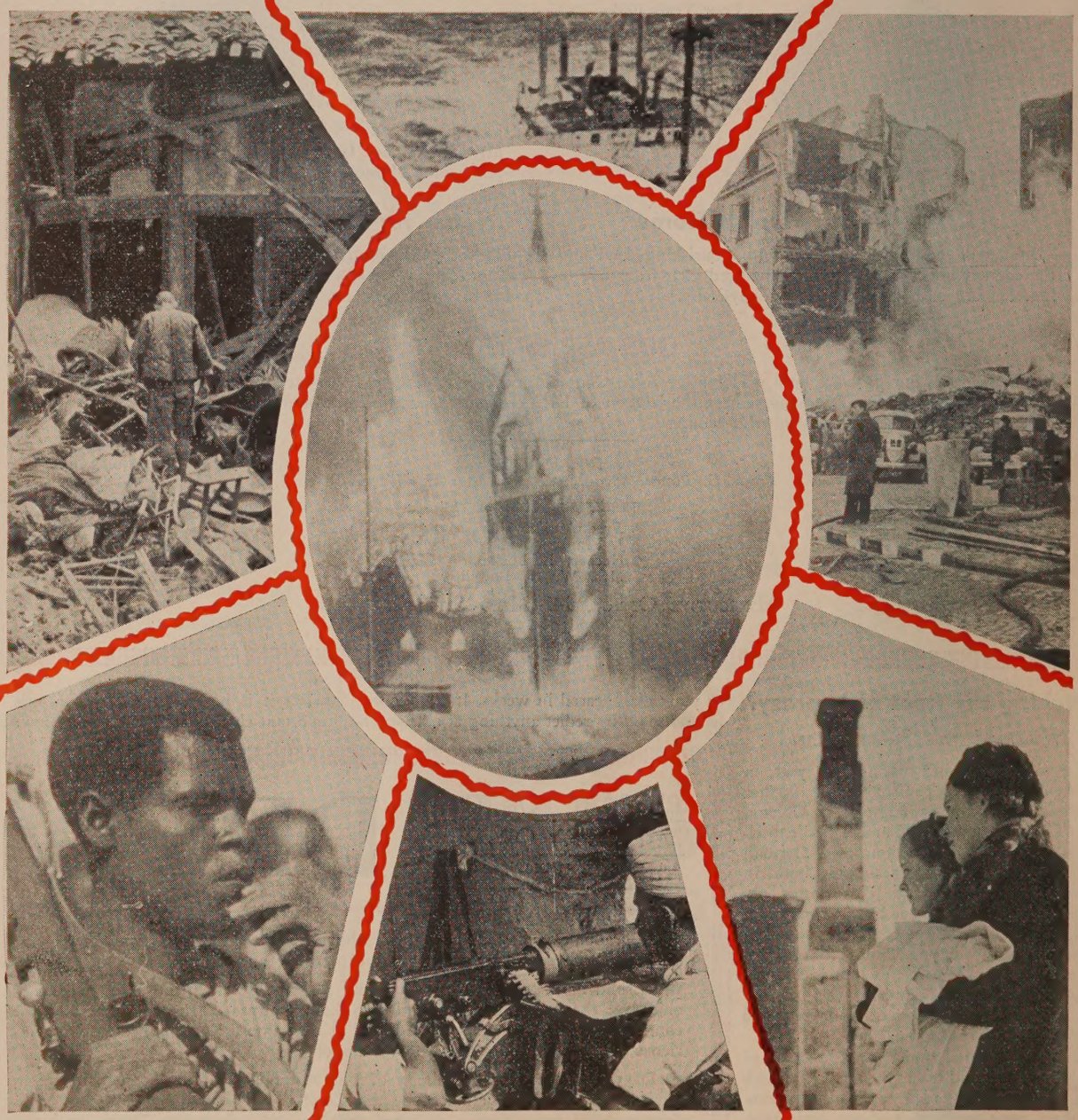
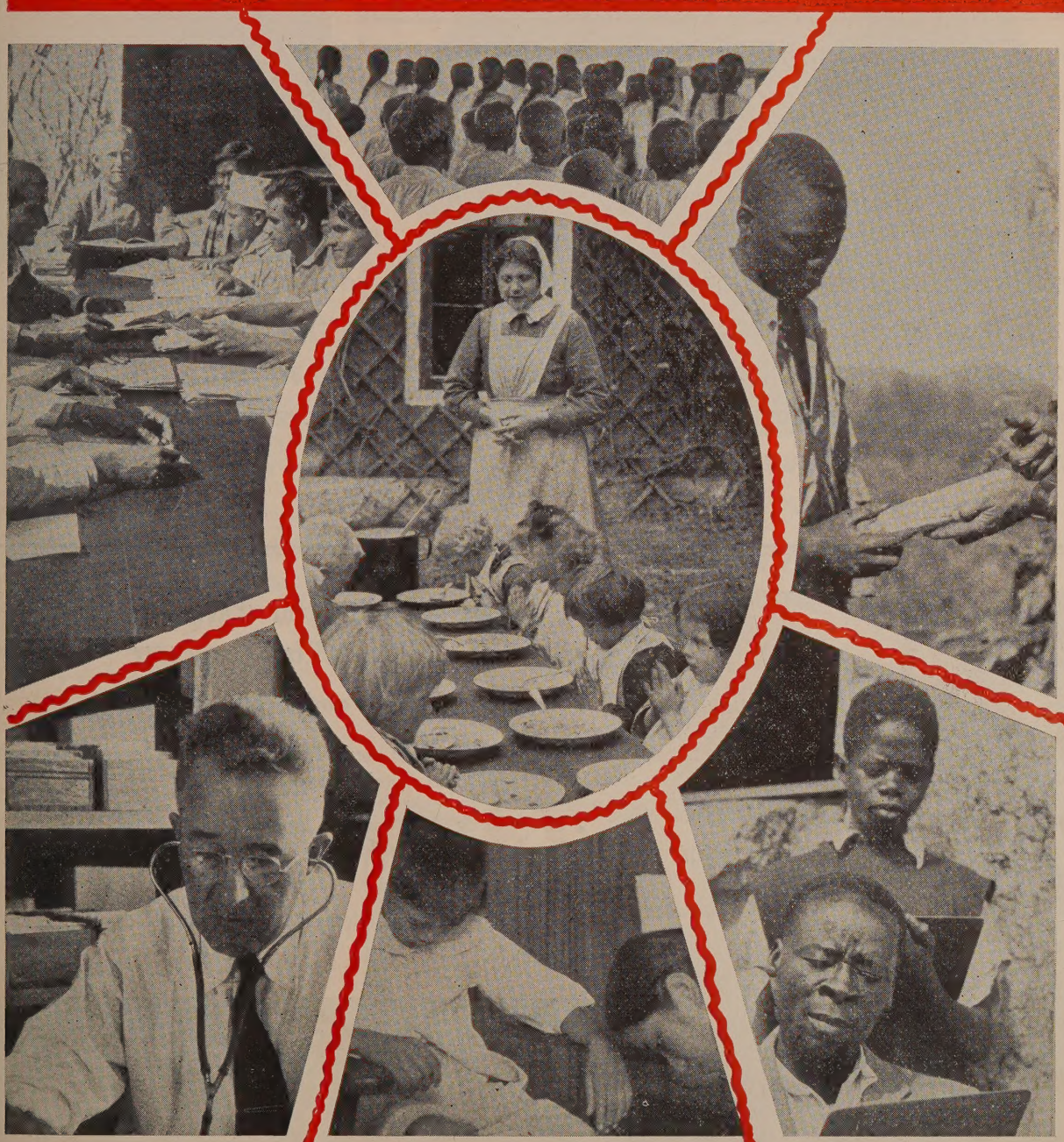
"Choose Ye This Day



The totalitarian conquerors carve the "new order" for the world: the way of bloodshed, of starving women and children, of bombing human life and homes and churches and schools, the way of poverty and famine and the destruction of human personality. Hate, greed, force—armed with the discoveries of science—drive toward the suicide of civilization.

"It shall come to pass that . . . nation shall not lift up sword against nation, neither shall they learn war any more."

Whom Ye Shall Serve"



The Christian builds a "new order" as envisioned by Jesus Christ: the Kingdom of God upon the earth. It is the way of the Cross, the way of service, the way of brotherhood among all races and nations. Its "army" is the teacher, the evangelist, the doctor, the nurse; its equipment, the Bible, the church, the school, the clinic.

"God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

Board of Foreign Missions of the Methodist Church, 150 Fifth Ave., New York City

A Message from the President of the Board of Missions and Church Extension

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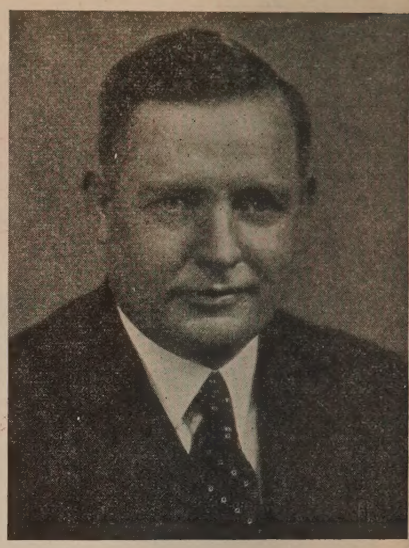

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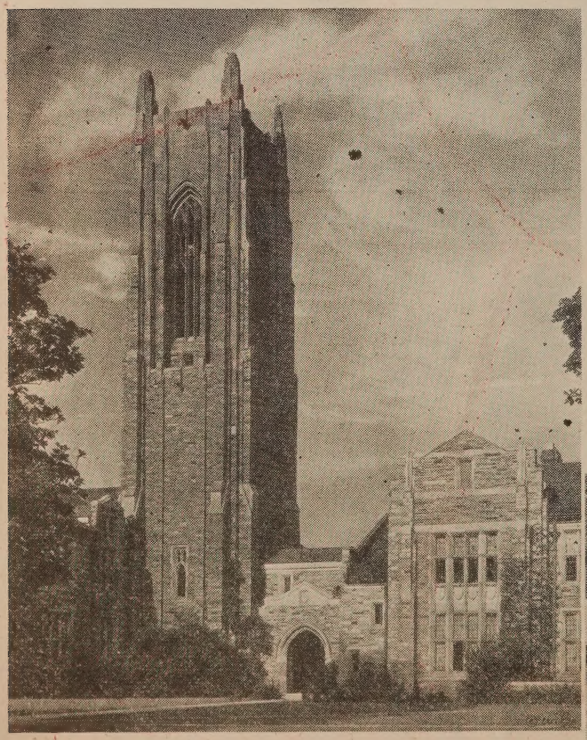
THE CHRISTIAN MISSIONARY ENTERPRISE IS NOT A LUXURY TO BE ENJOYED IN EASY AND PROSPEROUS TIMES. IT IS THE AUTHENTIC AND INEVITABLE EXPRESSION OF CHRISTIAN EXPERIENCE. THESE TURBULENT AND FATEFUL DAYS DEMAND THAT METHODISM SHALL NOT ALLOW ITS WORK AT HOME OR OVERSEAS TO FALTER OR FAIL=

ARTHUR J MOORE.



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- Specializing in the preparation of Missionaries and lay workers for Home and Foreign fields;
- Cooperating with George Peabody College for Teachers, and Vanderbilt University, in one of the great University Centers of America;
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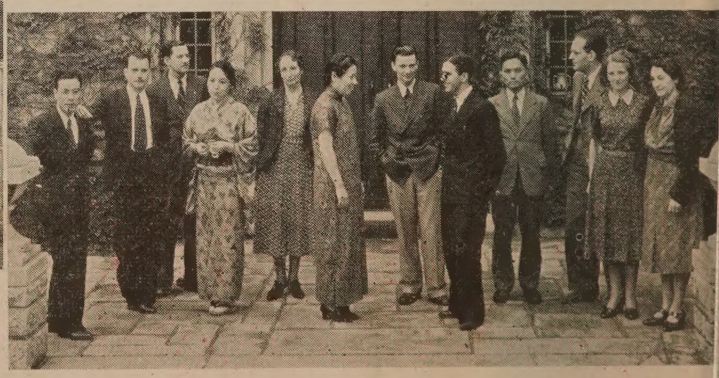

FOREIGN STUDENTS WHO STUDIED AT SCARRITT IN 1940

SCARRITT COLLEGE NEEDS THE SUPPORT OF ALL WHO BELIEVE THAT TRAINED LEADERS ARE REQUIRED TO MAKE THIS A CHRISTIAN WORLD

Still Going "into All the World"

A Steamer Letter

HAROLD E. BUELL

On October 19, as the United States prepared to evacuate Americans from Asia, the S. S. "President Taft" sailed from San Francisco with a passenger list of 118, thirty-one of whom were Christian missionaries going to the danger zones of the world with the message of the Christ.

The group represented seven denominations, and included a Protestant Episcopal bishop bound for China and eight young people entering missionary service for the first time. They were going to six troubled zones of the globe: China, India, Burma, Iran, Hawaii, and Syria. Several other missionaries, originally scheduled to sail on the S. S. "President Taft," were forced to postpone sailing because of technical restrictions placed upon them by the State Department. One Methodist missionary, scheduled to sail for China for a first term, was left on the pier as the boat sailed, because of the government restrictions.

This large group of missionaries who are leaving the security of their homes for service in the needy portions of a troubled world includes the following persons:

Bishop W. P. Roberts, Protestant Episcopal, China (Shanghai)

Dr. Lee, Protestant Episcopal, China

Rev. and Mrs. James D. Belote, Southern Baptist, Hawaii (first term)

Miss Elizabeth Alexander, Woman's Union Mission, Allahabad, India (first term)

Dr. Arthur C. Boyce, Presbyterian, Iran

Rev. R. C. Byerly, Presbyterian, Syria

Dr. J. D. Frame, Presbyterian, Iran

Rev. R. B. Love, Presbyterian, India

Rev. W. M. Miller, Presbyterian, Teheran, Iran

Mr. and Mrs. L. L. Lorbeer, American Board, India

Rev. and Mrs. P. W. Penner, Mennonite, India

Rev. and Mrs. Harold Ratzlaff, Mennonite, India (first term)

Mr. Robert W. Sachtjen, Methodist, Burma (first term)

Rev. Harold E. Buell, Methodist, India (first term)

Miss Faith Stewart, Methodist, Burma (first term)

Miss Mary Ellen Moore, Methodist, India (first term)

Miss Beno Banerji, Methodist, India (delegate from India to General Conference)

Miss Helen Buss, Methodist, India

Rev. and Mrs. G. B. Garden, Methodist, India

Miss Margaret I. W. Hermiston, Methodist, India

Miss Katherine Keyhoe, Methodist, India

Miss Faith Richardson, Methodist, India

Miss Mary Richmond, Methodist, India

Miss Carolyn E. Schaefer, Methodist, India

Miss May Sutherland, Methodist, India

Miss Ethel Whiting, Methodist, India

A Psalm of the Hills

Memorial Painting

by

HARRY HAYMAN COCHRANE

Specialist in Distinctive Church Decorations and Interior Architectural Renovations

Studio near Lake Cochnewagan

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MAINE METHODISTS

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Retired Preachers and Widows

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2. Purchase an ANNUITY BOND.
3. Establish a MEMORIAL FUND.
4. Make a BEQUEST in your WILL.
5. Give an ESTATE PLEDGE.

These ways will add to our present inadequate Pension Funds and will help to give security to our Retired Preachers.

For further information, address any of the officers of

The Retired Ministers Permanent Fund Commission
Maine Annual Conference, Methodist Church

President—Rev. L. D. Porter, 854 Broadway, South Portland, Maine
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There Must Be No Bible Blackout Anywhere

THE OUTPOURING OF THE SCRIPTURES NEEDS NOW TO BE MULTIPLIED

ERIC M. NORTH

In the staggering tornado of a violent world war, in which the whole organization of human life is being disrupted, hundreds of millions of people—from soldiers in battle to mothers of little children in lands far away—cry out in the desperation of their anxious hearts for help. The bereaved—and those whose dear ones are recorded "missing"—dumbly long for comfort. The évacué and the refugee, weary and harassed, seek security. All who can think find more excruciating than any physical hardship the bitter question, Is this humanity's end? Are men destined to create civilization—trade, art, culture, valuable social institutions—and always, in a whirlwind of hate and violence ever more bitter and destructive, suddenly to destroy it and themselves? Men can endure hardship and the forecast of sudden death, if there is prospect of good for their children and their children's children. But if the end of the struggle is only frustration and disaster, then indeed is the heart cast down into the deepest depths of despair, and the soul's final question burns in the mind: Is this the last word for humanity?

In such hours, the hearts of millions of men and women are open, as they are not in easier times, to another word—to the divine Word. The Bible knows wars and despair full well, and, for those in them, wars as overwhelming, despair as black as any. But it also knows the supreme answer:

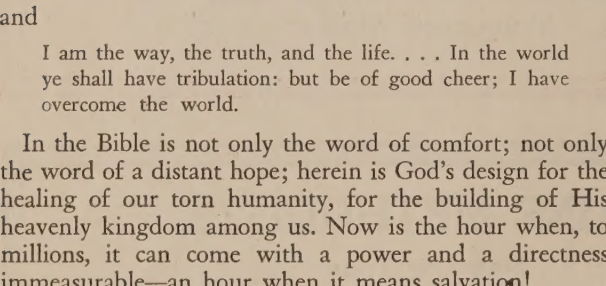
> The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

and

> I am the way, the truth, and the life. . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

In the Bible is not only the word of comfort; not only the word of a distant hope; herein is God's design for the healing of our torn humanity, for the building of His heavenly kingdom among us. Now is the hour when, to millions, it can come with a power and a directness immeasurable—an hour when it means salvation!

Yet, there is the terrible peril that it will not come. For in God's providence it can only come by human means.



SOME CHINA MISSIONARIES OF THE FORMER METHODIST PROTESTANT CHURCH

There are two such channels—persons and the printed word. In the turmoil of Europe, the available persons,—chaplains, pastors, colporteurs, religious workers,—valiant as are their efforts, are all too few. Thousands upon thousands of Christians are bearing their witness superbly, but are unable to reach all the vast multitudes. Missionaries and lay workers in mission fields are also all too few. Indeed, the war in Europe threatens the support of forty per cent of the missionary enterprise.

Besides these devoted persons, the one other great possibility is the printed Gospel, the printed Testament, the printed Bible, where every man can read—and read again and again—the one positive answer to the world's despair. But the availability of this is threatened just at a time when the world's supply should be doubled and tripled.

For three fourths of the world's missionary supply of the Scriptures has come from the British, the Scottish, the Dutch, the French, and other European societies now drastically affected by the war. Half of the pastors of the churches which support the French Society are in military service, and more than half of the churches are themselves évacués or overwhelmed by évacués and refugees. Only recently the American Bible Society received the first word from the Dutch Bible Society since Holland was invaded. Dr. H. C. Rutgers, general secretary of the Dutch Society, states that in the situation with which they are now faced they cannot support in any way the work of their society in the Dutch East Indies. He adds: "This our anxiety overshadows all other fears. We urgently solicit your help, trusting that our call will receive whole-hearted response."

The British and Scottish Societies have valiantly undertaken, in the face of 37 per cent income taxes, to supply extra Scriptures for their troops; but budgets which provide the Scriptures for mission fields have been cut already an average of 14 per cent, and the effect of the conscription of wealth and the terrific preoccupations of all with war duties are sure to cause a far greater cut.

Thus, at a time when the outpouring of the Scriptures into the hands of the multitudes desperately needs to be multiplied, it threatens to be seriously reduced.

The only hope of preventing this disaster is an immediate, strong, and continued increase in the number and amount of the contributions our American people and churches make for this cause. There is no other way!

The only Bible Society not in a belligerent or war beleaguered country is the American Bible Society. It must meet this need.

The Society has already forwarded Scriptures or funds for Scriptures for soldiers and refugees to the value of $4600 by squeezing it out of its hard-pressed budget. The Board of Managers has now authorized an appeal for $150,000 additional to begin to *meet* the emergency.

When we remember that in 125 years of history the British people have contributed more than three times what American Christians have, to spread the Scriptures throughout the world, surely there are enough Bible loving Christians in America to step into this breach and *hold it.*

Dreams Come True

A Sermon Written Especially for the Missions Number of "Zions Herald"

Charles R. Brown

After he had seen the vision, immediately we endeavored to go. —Acts 16:10.

The man who saw the vision had never seen Europe. He was Asiatic, born and bred in that continent which gave birth to all the great religions, Hinduism, Buddhism, Islam, Judaism, Christianity. Here in this land, we are the products of foreign missionary effort. Our own religion came to us from Asia.

This man was a traveling evangelist, who had been working successfully as an apostle of the new faith in Asia. He had preached in such cities as Jerusalem and Damascus, Antioch and Ephesus. He had aided in the development of Christian communities in many parts of Syria and Asia Minor. He purposed to go north into Bithynia, a lovely province on the shores of the Black Sea. But when Paul and his friends moved out in that direction, something happened. We are not told exactly what—he does not go into details. He believed that it was providential. "The Spirit suffered us not to go into Bithynia." They found obstacles in the way—"And passing by Mysia, we came to Troas." There at Troas came the vision of the man in Macedonia, which carried them across the Ægean Sea into Europe. Paul gave up his plan to enter a province, and God gave him a continent.

He had never been in Europe, but he was well-read and had traveled. He saw that the larger part of the civilized world was ruled by the Roman Empire, and Rome was in Europe. He knew that the two leading literatures of his day were the Greek and the Latin, both of them European. He saw the wealth of the world flowing rapidly to those cities on the other side of the Mediterranean. Europe, the smallest of the five continents, destined to impress itself more widely and profoundly upon the life of the world than any other one of the five!

Charles R. Brown

He walked along the beach that day looking out upon the Ægean Sea. Just across the water was Europe. He may have said to himself, "How much it would mean to have the people of that eager, restless continent brought under the power of the gospel of Christ." He knew that the people had outgrown the mythologies of Greece and Rome. He longed to replace Zeus and Athene, Apollo and Venus with the God and Father of our Lord Jesus Christ. He was eager to share with those people in Europe the best he had in his own Christian faith.

When night came, he dreamed about those people across the water. He saw the moral need of Europe, standing up definite and concrete like the figure of a beseeching man. He heard the man calling out to him, "Come over into Macedonia and help us."

When morning came, he told his companions what he had seen the night before. They did not hesitate an hour. Before noon, they were on the water, sailing for Europe. The next day they landed on the coast of Macedonia and went straight to Philippi, the chief city in that part of the world. Before the sun went down, they were actually preaching the gospel to the people of Europe, for Paul "could speak Greek." "After he had seen the vision, immediately we endeavored to go." His dream came true in three days.

It was a day-dream. Does any one suppose that he was asleep, when he saw the moral need of a continent standing up and calling out to him? He was awake and alert, standing on his tiptoes that he might see farther. How much a truer conception of God and a worthier philosophy of life would mean for that enterprising continent to the west! How it would contribute to human progress to have Europe awakened, instructed, transformed, by the renewing of its mind! The very day that he saw all that, he and his friends moved out to translate that vision into terms of life.

What stupendous results have followed upon that introduction of Christianity into Europe! How much it has meant through all these nineteen centuries, that the culture and aspiration of Europe has been, not Hindu, nor Buddhist, nor Moslem, but Christian! Look at the results of it in art and architecture, music and literature, in the formation and expression of spiritual impulse! The great Gothic cathedrals, Canterbury, Cologne, and Chartres, were all reared by Christian aspiration in Europe. The great religious paintings of Raphael, Leonardo, and Murillo were all spread upon canvas in Europe. The music in the leading oratorios, "The Messiah," "Stabat Mater," "The Mount of Olives," and the Bach chorals were all composed in Europe. The outstanding religious poetry of Dante and Milton, of Wordsworth, Tennyson, and Browning was all written in Europe. The seed-corn of a mighty Christian civilization was carried that day in that small ship which brought those men across the Ægean from Asia into Europe. "After he had seen the vision, immediately we endeavored to go." Thank God that they went!

Day-dreams may seem vague and shadowy. They may be as real as granite. They often move in a realm of forces and values which granite knows not of. Faith, Hope, and Love, Courage, Aspiration, and High Resolve, are as "real" as brass tacks. The definite has value, so has the indefinite.

The man who knows exactly where he is going may not go very far. The man who goes out, with missionary purpose it may be, "not knowing whither he goeth," often arrives at some glorious destination. "Alas for him who never sees the stars shine through his cypress trees!" Trees are useful. They furnish wood to build houses, material to make furniture, fuel to bake bread. But

the stars! There is something in every one of us which calls for that which does not grow on trees.

One of the perils of youth in these days lies in the fact that so many young people seem to lack spiritual imagination. They like to be cynical, critical, offside. They are so afraid of being called "sentimental" that they lean over backwards in their effort to seem "hard-boiled." What a phrase! The hard-boiled egg is rather indigestible, and it never hatched out anything. It is dull and lifeless.

One of the happiest memories of my own college days is the fact that we were all reading Ruskin and Carlyle, Emerson and Tennyson. Seeing visions and dreaming dreams! We were rather wild at times in our endless talk about that fairer world which we were to bring about. Had anyone called us "hard-boiled," we would have resented it as much as if he had accused us of having smallpox. Therein lay our best bid for a useful, joyous future. Our day-dreams did not all come true, but, thank God, we had them.

Here is a modern translation of a familiar sentence: "Now, faith means being confident of what we hope for, feeling sure of what we do not see as yet." It is a form of personal energy which subdues kingdoms and works righteousness, turns back the forces of evil and brings nearer the kingdom of God on earth. Faith is not theological opinion nor vague sentiment. It is a definite act of self-commitment by a person to the Supreme Person, and to that vaster something which we call His kingdom.

This is the way all the really fine things get themselves done. The public school teacher has a vision of what that roomful of restless urchins might mean for the life of the world, if they can be taught and trained, developed and matured, by sound educational methods. Immediately, all her finer powers of mind and heart move toward that goal. The physician has a vision of what those lives racked with pain and wasted by disease might mean for the happiness of those homes and for the increase of usefulness. At once, by long days of skilful service and nights of study and research, he moves toward that achievement. By that road, medical science has made its superb advance in the last fifty years. The business man has a vision of what that mill or mine, factory or store, might be made to mean as a social utility, an instrument for bringing together the resources of earth and the needs of human society, a place for the cultivation of integrity, friendly cooperation, and the spirit of brotherhood. Immediately, his sound judgment, economic experience, and desire for the welfare of others gird themselves for that high task. These glorious day-dreams fire the heart with those commanding impulses which put the race ahead.

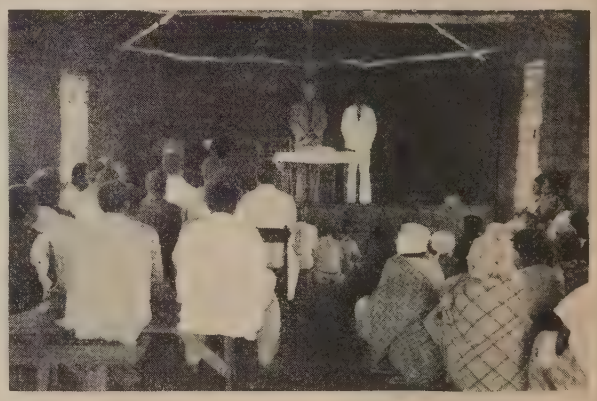
The man of missionary impulse looks out with thoughtful eyes upon those less privileged lands, thinking of what it would mean for the civilization of the future if all those countries could be brought under the power of right principles, high ideals, aspirations that reach all the way up to the throne of God. He covets for them all the moral dynamic which comes only through that gospel which is "the power of God unto salvation," to all those who receive it and live by it. Then he too stands ready to "go."

While I was a theological student and during the earlier years of my ministry, I had the high privilege of hearing James M. Thoburn, later the missionary bishop of India, speak repeatedly about that country which he knew best and loved the most. I can still hear him say, "India is not a country—it is a *continent* of opportunity." And when he spoke about the needs and the possibilities of that historic land, "he wist not that his face shone." It did shine, and we saw there a light that never was on sea or land.

The man I roomed with for three years when we were students in the School of Theology, Boston University, sat beside me once when we were hearing Thoburn make his plea for India. The man at my side saw the vision and immediately he began to prepare to go. When we graduated, he went to India as a missionary of the Methodist board. And for forty full years, Lewis A. Core rendered there a noble, sacrificial, and efficient service as a minister of Christ.

May the people in all of our churches these days catch afresh the vision of what it would mean to have those less favored lands brought to see the glory of God and the true meaning of life in the face of Jesus Christ. Then by their gifts, their prayers, and their sustaining interest in this great cause, may those newly awakened impulses "go" to those lands, where millions of people still walk in darkness, waiting for the coming of One who said, "I am the light of the world."

PREACHING AND TEACHING



SERVICE IN THE METHODIST CHURCH AT MUCUQUIJI, ANGOLA, AFRICA

Rev. Ralph E. Dodge, Boston University School of Theology '34, speaking through an interpreter, Portuguese into Kimbundu

CHEMICAL LABORATORY IN A MISSION COLLEGE, CHINA

My Conversion to Missions

IN ALL THE WORLD THERE IS NOTHING LIKE THE CHRISTIAN MOVEMENT

Henry P. Van Dusen

In the year 1938-39, it was my privilege to take a trip around the world. The ostensible purpose was to attend a world missionary conference at Madras. Actually, its objective was to subject the concrete actualities of the Christian World Movement to critical observation and exacting scrutiny, to ferret out the truth, nothing but the truth, and, as far as time permitted, the whole truth about Christian missions today, and to put to the test certain profound uncertainties and misgivings about World Christianity. Therefore, the journey to Madras was planned to occupy six months rather than one, and to follow a circuitous route which circled the Pacific basin and touched most of the principal countries of Asia, Australasia, and the islands of the Pacific. In some hundred centers in twenty lands, the Christian Movement was visited, examined, and appraised.

The task was undertaken with very mixed feelings. What about the Christian Movement? The observer's mind was crowding with queries and question-marks.

In youth, he had tended to dispose of the whole missionary enterprise with the familiar rejoinder, "Why should we try to impose our religion on others? Why should we want to pry peoples of the East loose from age-old and revered ways of thought and life?" Later, exposure to a whole chain of Student Volunteer Quadrennials had served to induce real admiration for *certain* missionaries and *certain* projects, but hardly to silence underlying skepticism about missions in the large. Whole nests of insistent misgivings pressed: What about the relation of Christian missions to Western imperialism? Aren't missionaries by and large a company of well-meaning but rather misguided and second-rate folk? Do the people of the Orient really want Christianity? Is it suited to the mentality of the East? Has it any appeal for the educated and cultured, or only for the underprivileged and dispossessed? Are medical and educational and agricultural missions merely window-dressing for the main design of forcing reluctant and unhappy "conversions"? How much practical value have missions anyhow? Has the whole business any real significance beyond winning a limited number of individuals to Christian allegiance?

The answers to these queries as they slowly took form during eight months of travel and observation cannot be put in a few sentences. What follows must be confined to impressions that were overarching and irresistible.

To the query "What is the Christian World Movement?," I should answer in these three propositions:

1. *It is first of all an agency of immediate, concrete, and immeasurable helpfulness, both spiritual and practical, to individuals and communities.* Anywhere on the earth's surface today, go out to the last frontier of civilization. Then make your way on out through wilderness or jungle, and ultimately you may come upon a little grass-grown clearing dotted with three buildings—a hospital, a school, a church—from which a team of workers with varied but complementary gifts go forth in multiform service to the surrounding locality, bringing alleviation of physical suffering through medicine, release from tethering ignorance and superstition through education, emancipation of spirit from gnawing dread through faith. *The Christian Movement is the only world-wide agency for the amelioration of basic human need and the furnishing of the essentials for true living to all mankind.*

2. *The Christian Movement is a factor of immense direct and indirect influence on the life of nations.* And in very diverse situations—as the civilizing agency for a whole people as in Fiji; as the only mediator of healing, learning, morality, spiritual ideals amidst tribe after tribe of primitive folk; as the chief source of leadership for public service among a backward and suppressed country like Korea; as the greatest single hope for the most populous nation on earth in China.

3. *World Christianity is today the only unshattered, undaunted World Community, drawing its membership from virtually every nation on earth, holding together the tattered and bleeding fragments of the Body of Humanity.* Even in these tragic days when nations and races are torn asunder under the most powerful centrifugal forces in history, the Protestant and Orthodox churches are drawing closer together, creating a World Council of Churches as an earnest to mankind of that community of nations which yet shall be.

It would be an exaggeration to say that the only rays of light piercing the gloom of our world's present outlook come from the Christian Movement. It would be an exaggeration of the truth. There is no other force spread widely through the world, disseminating through the whole body of humanity influences for the righting of its wrongs, the healing of its deepest maladies, the bridging of its divisions. There is no other institution still holding together the shattered fragments of humanity.

The world-wide movement of the Christian church! There is nothing like it in all the world. There is nothing that can so much as be compared with it. The truth is, there has been nothing like it in the whole of human history. With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world which this planet has ever seen. Its powerful advance, with incalculable benefit to mankind, waits upon our realization of that fact; for it is a fact. And then, upon our appropriate response to that fact.

Little Lepers in Brazil

With Hands and Arms Full of Christmas Presents

ZIONS HERALD

[FOUNDED 1823]

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VOLUME CXVIII NUMBER 47

Imperishable Influence

Not since Phillips Brooks in the Bohlen Lectures set forth "The Influence of Jesus" has anyone attempted a similar survey comparable to Professor Kenneth Scott Latourette's new study, "Anno Domini."* No greater apologetic for Christian missions could be found than the 250 or so pages of this simple, straightforward narrative. Dr. Latourette has acquired a large place in the religious life of America, not only as the occupant of the chair of missions in Yale University, but also as author of the massive series, "A History of the Expansion of Christianity."

"Anno Domini" bears evidence of being a literary by-product of Dr. Latourette's major quest. But like some by-products in the industrial world, this smaller volume may enjoy a wider reading than its author's *opus magnum*. The author describes the beginning of the Christian movement, surveys in four chapters the expanding reaches of Christ's life over nineteen hundred years, and adds a final section of interpretation.

A more genuinely hopeful book for the religious mind of today could hardly be written than this dispassionate and thoroughly historical record. Professor Latourette measures the outreach of Christ's personality by four standards: "(1) geographic extension, (2) new religious movements attributable to Jesus, (3) the effect of Jesus upon various phases of human culture, and (4) the extent to which individuals have been shaped by the inward religious experience which arises through Jesus." The survey shows that the advances registered by man in the name of Jesu have not been steady, but uneven. Centuries, no decades, must be the yardstick of progress.

Yet the cumulative witness of the ages is unmis takable. The objective record of history, read in th light of *all* the facts, is undeniable evidence of th immortality of Christ's impress on human life, an of the incalculable value of furthering that powe through every agency that the church command

"Missions Number"

Keynote for this special "Missions Number" o ZIONS HERALD, which covers sixty pages and will hav a distribution of four times the regular circulation, i the sermon, "Dreams Come True," written especiall for the HERALD by Dr. Charles R. Brown, for mor than half a century a subscriber to this paper. Ou readers are invited also to study the beautiful cove of this issue and particularly the inspiring word taken from Dr. Frank Mason North's hymn tha begins "O Master of the waking world"—numbe 480 in the new Methodist Hymnal. Half-hearte believers in missions should pay especial attention t "My Conversion to Missions," on page 1117. D Henry P. Van Dusen, the writer, made a notabl address at the annual meeting of the Board of Foreig Missions of the Methodist Episcopal Church held year ago in Detroit. At that time he vividly explaine his complete "turnabout" on the question of mission and later, in his remarkable book, "For the Healin of the Nations," he put his testimony into print. A the request of the editor of the HERALD, Dr. Va Dusen has retold the story in brief form for th Missions Number. Skeptics likewise should read th "Momentous Message to Missionaries," on page 112 which was originally delivered before a group c missionaries in China and later embodied in a pr vately printed book for distribution among Madam Chiang Kai-shek's Wellesley College classmates. I developing this special missionary number of th HERALD, we are grateful for the cooperation of th leaders of the Board of Missions and Church Exte sion and the editor of *World Outlook*, the best mi sionary monthly in the country, in the loan of picture and cuts and the assembling of important data for ou use. We ought not to forget the generous advertise who have greatly helped to make possible the sixt pages of missionary information and inspiration.

We hope the wide distribution of the Missio Number will lead to a new interest in missions, hom and foreign, in church extension, and indeed in ever activity of the newly united Methodism. Every reade of this paper is earnestly requested to write the Boar of Missions and Church Extension, 150 Fifth Avenu New York, assuring its leaders of his interest and h prayers. Let him also tell the secretaries that he wi contribute more generously to World Service tha heretofore, or will make a special gift for the worl This is a little thing to do—it would take less tha five minutes—and yet such a letter would brin invaluable inspiration to the men and women wh are responsible for the world mission of Methodisn Do it today—do not put off this good deed.

*ANNO DOMINI. Jesus, History, and God. By Kenneth Scott Latourette. Harper & Brothers: New York. Price, $2.50.

MISSIONS RIDES THE STORM

A storm is raging over the sea of human life—a errible storm, a devastating storm, a storm that hreatens to wreck civilization the world over. The vinds are howling and shrieking, the rains like floods ıre beating upon our poor frail craft, and the waves ıre running mountain high. Thunder roars its threat ɔf final destruction, and the lightning rips the heavens. Never in all history, never, was there such an hour.

There have been severe storms in the past which ɔrought dangerous threats to the progress and welfare ɔf the race. Slaughters, slaveries, epidemics, piracies ɔn a grand scale, and bloody conflicts between nations ıave marked the course of human history, and all hese sinister threats of ultimate disaster to the world ıave finally been isolated and overcome by the intelıgence, determination, and resourcefulness of good nen. But today! There is something tragically unique ıbout this storm. It is the result of the most uncanny ɔlanning, comprehensive beyond all imagination, vith no less a purpose than the domination, by preiminary destruction of all resistance, of the whole vide world. The assault, moreover, is not only a ɔhysical attack with men and guns but also a straightɔn drive against the minds of men to undermine their easoning powers, their ethical standards, and their deals, thus breeding a confusion, a division, and an ıysteria which renders them helpless to resist the yrants who would enslave them.

In the enveloping darkness of this blinding storm, nen and women with eyes to see the impending loom of civilization unless something is done are urning to Christ and the church as the one hope. Their faith is justified, for today there is only one nstitution that has with any far-reaching effectiveness kept the ideals of Christian love, justice, and selfacrifice alive in the face of divisions and dissensions, he clash of the classes, race conflicts, and the desɔerate needs of men in our own country and has tedfastly maintained international connections for ıuman welfare over battle lines, the obstacles of sea ommunications, the exactions of censorships, and the uspicions of spies. There is only one institution holdng high the realistic idealism of the Son of God, only ɔne institution that is earnestly seeking above all hings to preserve brotherhood among men, the quality of races, and the validity of the great moral mperatives without which man cannot live. There is ɔnly one institution that seems to thrive on opposiion, on defeats, on martyrdom. There is only one nstitution that today gives promise of saving this war-torn world. The institution achieving the largest neasure of success in riding the storm is organized Christianity. Why? Because it rests back in unwaverıng faith on the infinite power, the perfect wisdom, and the unconquerable love of God as they are manifested in the matchless Christ, and then moves courageously forward in a determination that will never surrender. Missions is a going concern.

Take the Bible. Have men stopped reading it? No, it is the world's "best seller." In the five years ending with 1939, the American Bible Society alone circulated 7,335,000 copies of Bibles, Testaments, Gospels, and other portions of the Scriptures. At the end of 1939, for the world as a whole, there had been made available by all agencies Bibles in 182 languages, Testaments in 223, portions in 547, and selections only in 87, making a grand total of 1039 languages into which the Word of God or at least portions of it have been translated and are being read. Distracted men in a time of war are seeking help from the Bible.

Look at the missionaries. We glory in the heroes of the past, but their achievements are being matched right now in 1940 by the heralds of the cross around the world, particularly in China. In hospitals, in schools, in relief stations, with war raging about them and death dropping from the skies, these devoted men and women are ministering to the homeless, the wounded, the sick, and the dying. In only a few instances where for health or other good reasons missionaries were obliged to return home have these modern heroes left their posts. Read—page 1124— what Madame Chiang Kai-shek says about missionaries.

Turn also to the second and third pages of the insert and look into the faces of a few of the many young missionaries who, with glad enthusiasm, are giving their lives in service to their fellow men. The world's going concern is taking on new workers. These are now or soon will be actively at work in the far-flung fields of this sad world. The newly united Methodism has at this writing 1457 missionaries in foreign fields and 5592 Christian workers in the home field. In lands beyond the seas, Methodists are working in 26 colleges, 296 schools, and 52 hospitals. At home, we have preachers, evangelists, teachers, social workers, helping Negroes, Indians, immigrants, poverty-stricken Americans in great cities, neglected boys and girls in mountain sections and in rural fields. We are also building new churches, repairing old ones, helping to liquidate debts.

In an hour when dictators are bent on destroying the world, the church is busy building up civilization. We should do more. We need more financial resources, more missionaries to take the love of God to needy human beings. Why not invest prayers, money, efforts in a going concern? Missionary activity takes hold on eternity.

Missionary Outlook 1940

JOHN R. MOTT

The weaving together of the missionary forces of American Methodism has not come one day too soon. It has been achieved in one of the most fateful moments in the life of the world.

It finds us confronted with the greatest concentration of major issues, both at home and abroad, which ever demanded the attention and sacrificial devotion of the leadership and membership of our world-wide communion.

Our united church, to an extent that is not true of any other denomination, is related to peoples on both sides of all the present terrible tensions and conflicts in both Orient and Occident. We are called upon for abounding ministries of relief, of reconstruction, and of spiritual succor.

With other highly favored communions in America, we must at all costs assume our full share in safeguarding the "orphaned missions" of land after land, completely cut off from normal support. In the deepest sense, Christ calls upon us to enter into fellowship with their sufferings.

Times of gravest disaster and crisis have ever afforded opportunities for notable advance of the world mission. In fact, the religion of Christ seems to be at its best when confronted with what the world calls the impossible.

Contrary to the popular impression, the summons comes to us from up and down Latin America, from the great reaches of Africa, from the vast and truly wonderful unoccupied China (unoccupied in a double tragic sense), from India which has witnessed our greatest triumphs—from these and other lands the summons to nothing less than a great advance. The fact that the churches of nearly all of the rest of the Protestant lands of the world are, by the terrible war situation, estopped from doing what they without doubt would otherwise eagerly do, places on the millions of united Methodism greatly added and unescapable responsibility.

These literally world-wide obligations and challenges accentuate enormously the tragic importance of every vital aspect of the program of our church right here in America, north and south, east and west. Without a truly creative and prophetic leadership, without a generous, even sacrificial supporting constituency, without taking possession of here and there untaken forts in our rear, without rethinking, revising, and, where necessary, revolutionizing our programs and plans, and, above all, without paying the prices of securing fresh accessions of the power of the Spirit of God, it is an idle dream to think of developing and maintaining a home base adequate to the demands of the world-wide war.

PERSONS

★

Professor Edward L. Rice, for forty-two years head of the department of zoology in Ohio Wesleyan University and in 1938-39 acting president of the university, returned to Delaware, November 2, and expects to take up his work in part December 1. In August, at the Ohio Wesleyan camp in Blind River, Ont., Professor Rice was taken suddenly ill, was rushed to the Canadian "Soo" and operated on. He is making a good recovery and the surgeon promises that when fully recovered he will be in much better health than he has been for several years past.

The eight students of Union Theological Seminary, New York City, who refused to register under the Selective Service and Training Act were sentenced on Thursday of last week to serve a year and a day in prison. They were given every opportunity to change their minds, but all eight remained firm in their decision to abide by the dictates of conscience, which they maintained prevented them even from complying with the simple procedure of registration. "This is a national emergency where the very life, liberty, and defen of our country are at stake," said Fe eral Judge Samuel Mandelbaum passing sentence, "and I have no oth alternative but to enforce the law The young men were taken to the Fe eral House of Detention to await tran portation to a prison, probably at Lewi burg, Pa., or Danbury, Conn.

Rev. A. R. Perkins has been electe circulation manager of *World Ou look,* with office at 150 Fifth Avenu New York City. He comes to his ne position from a five-year pastorate Somerset, Ky.

Mrs. George R. Moody, wife of Re George R. Moody of Ballardvale, die in that town, November 6, of coronar thrombosis, following an operation fo the removal of a cataract. Besides h huband, she leaves three sons and fi grandchildren. A more extended noti will appear in a later issue of th HERALD.

Rev. Clare J. Hewitt of Kirklan Ill., is taking a retired relation in Roc River Conference. He and Mrs. Hewi are moving to Elgin, Ill., where he wi supply the South Elgin Church. Thei son, Clare B. Hewitt, who is in hi senior year at Garrett Biblical Institut is supplying the Plato Center, Ill., Meth odist Church, about seven miles fro Elgin. Bangor friends who remembe the Hewitts when Mr. Hewitt taugh in Bangor Theological Seminary, wi note the new address, R. F. D. 3, Elgi Ill.

An at-home-in-the-church for M and Mrs. Benjamin B. Sylvester wa planned for Sunday afternoon, Novem ber 17, in First Methodist Church, Eas Weymouth, on the occasion of thei fiftieth wedding anniversary. Both M and Mrs. Sylvester have been active fo more than fifty years in the work of th local church and also of the New Eng land Southern Conference. The ar rangements for the reception wer made by their daughters, Miss Oliv

A Church Extension Project

LEWISBURG, KY.

Built 1908 Improved 1930

Sylvester of Marot Junior College, Thompson, Conn., and Miss Ruth Sylvester, teacher in the public schools of Weymouth.

Mrs. Guy Wilson of Rockland, Maine, and Rev. J. R. Howse of Belfast, Maine, have been undergoing treatment at the New England Deaconess Hospital. Mrs. Wilson is making an excellent recovery following a major operation some three weeks ago.

Bishop G. Bromley Oxnam announces the appointment of Rev. J. B. Gates of Quarry Street Methodist Church, Fall River, to First Methodist Church, East Weymouth. Mr. Gates will succeed Rev. W. Ralph Ward, Jr., who becomes pastor of St. Paul's Methodist Church, Newport, R. I.

Mrs. Ezra M. Cox is recovering from an operation performed recently at the Methodist Hospital in Philadelphia.

Ginling College, Nanking, China

EVENTS

★

Greater Boston Protestantism is invited to join in a public meeting to take place in Trinity Church, Boston, on Tuesday morning, December 10, at ten-thirty o'clock, when Dr. E. Stanley Jones of India will speak. Since Dr. Jones is a Methodist, it is fitting that this meeting should be held under the auspices of the Commission on Evangelism of the New England Conference, of which Rev. G. Vaughn Shedd, pastor of First Methodist Church, Melrose, is chairman. Cooperating with the commission in its plans for this gathering are Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, and Dr. Wesley G. Huber, executive secretary of the Evangelistic Association of New England. The meeting will be in the spirit of the Federal Council's National Christian Mission, of which Dr. Jones is a member. As announced in last week's Herald, on the evening of the same day Dr. Jones will address a joint meeting of the Boston Methodist Social Union and the Boston Wesleyan Association.

The buildings in Bucksport, Maine, long occupied by the East Maine Conference Seminary, but vacant in recent years, have been purchased by the Franco-American Oblate Fathers, whose headquarters are in Lowell, Mass. It is understood that representatives of the order are to take possession immediately and that a school for the education of priests for the foreign missionary field is to be conducted.

The Northeastern Jurisdictional Woman's Society of Christian Service will be organized at a meeting to be held in Pittsburgh, Pa., December 4 and 5, attended by delegates elected by the various Conference Woman's Societies of Christian Service. There are twenty-three Conferences in the Northeastern Jurisdiction.

Because of the "tension areas" across the world today, and the important relationships which the Christian missionary enterprise holds to the millions of people in these areas, the Foreign Missions Conference of North America, representing practically every large foreign mission agency and society in American and Canadian Protestantism, is calling a special meeting in Atlantic City, N. J., December 8 to 12. For the first time in the history of America-wide mission bodies, the Foreign Missions Conference, at this meeting, will have two joint sessions with the Home Missions Council and with the Council of Women for Home Missions. In four seminars and in six plenary sessions, these three bodies will also join with the Federal Council of the Churches of Christ, the United Stewardship Council, and the Missionary Education Movement. Among the subjects to be discussed at these sessions will be "World Mission of the Church Today," "Responsibility of the American Churches in the International Crisis," "Christian Cooperation and Unity," and "The Church and Social Change." The conference will have up-to-the-minute portrayals of the tension areas around the world and of the Christian church's position in those areas. Some of the world's best-qualified men and women will lead in these discussions.

Morgan Memorial, Boston, receives a bequest of $5000 by the will of Miss Eleanor Hassam of Salem.

The Copley Methodist Church property in Boston was deeded on Tuesday of last week to the trustees of the Jackson-Binney Fund, who for "one dollar and other valuable considerations" purchased it "for the use and benefit of the Copley group of the Methodist Religious Society in Boston." As the full purchase price was paid in cash, the property is now permanently available for the use of the Copley congregation, without mortgage or other property obligation. Included in the arrangements is a provision by which the Tremont Street Methodist Church has been relieved of the burden of a mortgage debt, now to be amortized by income from the same trust fund. The two churches compose the Methodist Religious Society in Boston mentioned in the Jackson-Binney Trust Deed. While arranged for far in advance, the scheduled appearance of Bishop G. Bromley Oxnam in the Copley pulpit on the Sunday immediately following the purchase of the property was a timely coincidence.

Hospital Staff and Medical Workers

Dhulia, India

Four Stories and Four Pictures

EZRA M. COX

(Reading Time, Five Minutes)

TWELVE MILES TO GO

Tramp, tramp, tramp—twelve miles to go. Each Sunday as you go to church, just remember that a 65-year-old Negro preacher is completing a twelve-mile journey in order to be at the other church on his circuit. He lives in the back country of the Southland and has no means of transportation except walking. Each Sunday morning he rises early, eats his modest breakfast, bids his family good-by, and sets forth—twelve miles to go. His churches are poor, but a large crowd will be present to hear him. After service he will eat at the home of some of his people, and then, once more, he will set forth on the long journey home. At night he will preach in his unpainted church next door to the parsonage. Beside each church he has built a rude school building, so that his Negro boys and girls will have some additional advantage in education. All this service and much more is made possible by sixty dollars a year paid out of our missionary funds. It is about all "the cash money," as he calls it, that he has during the year.

He that hath mercy on the poor, happy is he.—Proverbs 14:21.

DOES IT PAY?

"No, I don't want to be a Christian and I don't want to listen to you. I got corn to plow. Gid up!" A home mission worker had gone into a cornfield on the eastern slope of the Big Smoky Mountains to talk to a boy about becoming a Christian. The boy, full of resentment toward the man who had invaded his solitude, walked sullenly behind his plow. The minister, walking beside him, opened the Scripture and reasoned with the boy. As row after row was plowed, the boy became convinced of the sincerity of the words of the minister. On his knees in the new plowed earth, a new life came into that boy's heart. The decision made in the cornfield of that hillside farm sent that boy to school and college, where he earned Phi Beta Kappa honors. He went back to his mountain country and entered the Methodist ministry. During his fifty years of service, he built seventeen schools and kept them supplied with teachers; he opened sixty churches, introducing a new culture to his mountain people. On reaching the age of seventy-five he was retired. "We mountain people don't retire, we wear out," was his comment. He went over into another county of Tennessee where more than 9000 people live without a church. At the age of seventy-six he begins new work for Methodism with success. His name is John S. Burnett.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs 16:7.

AS THE INDIANS SEE US

"You are too good to be a white man. We want to make you an Indian." Many years ago, thirteen Indian tribes were rounded up, and compelled to live on an Indian reservation. Denied the right to roam their native forests, they remained in their new home, hated and hating. They paid little attention to the missionaries sent to them, and only a very few ever became Christians. Twelve years ago, we sent a plain, sincere minister by the name of Charles Olson to them. He was distressed by their poor makeshift homes, for he had been a carpenter. He proposed to one friendly Indian that they work together and build his family a comfortable cabin. This attracted other Indian men and women, and they came to inspect the new home and this strange friendly minister. Week by week he helped others build their houses. His church and Sunday school grew. The Indians took counsel and received him into their tribe, giving him a new name—Yogo-lal-sito-highgati, which translated means "The man whose heart has been washed by the Lord."

A good name is rather to be chosen than great riches.—Proverbs 22:1.

A GIFT

"I don't know why, but I just like pretty things." A poorly dressed woman stood in one of our Goodwill Industries stores looking at a beautiful blue dress. She had come to find better clothes in order to search for work. Her husband was ill and their only hope was for her to find employment. The remark was addressed to no one. It was just the expression of a woman's soul denied through poverty the beauty it desired. She finally took a 65-cent dress, for the blue one cost two dollars. The superintendent overheard the remark. Sensing the tragedy, he gave the woman the blue dress. She, surprised, protested, but accepted his sincere offer. At home, she found a printed slip in her package which informed each purchaser that if he desired a church home he would be welcome at the church connected with the Goodwill store. Sunday morning, as the minister looked at his audience, he saw the blue dress once more. After the service, the minister learned who the woman was and why she had come to the Goodwill store. He found employment for her in the Goodwill Industries, as well as a light task for her husband. That week the couple earned fifteen dollars. The next Sunday morning found them both at church, and the church treasurer reported a new envelope in the collection containing $1.50.

He that hath pity upon the poor lendeth unto the Lord.—Proverbs 19:17.

Methodist Women Accept a Challenge

WITH EAGER EXPECTANCY THEY ARE RESPONDING TO THE CALL OF MISSIONS

Ruth Brown Beebe

One of the Christian youth leaders of Germany, in describing Adolf Hitler's challenge which has swept the youth of that country to the banners of the Nazis, says that in the minds and hearts of skeptical and disillusioned youth, Hitler has planted an idea and an ideal which has lifted them above themselves, and that challenge was so demanding that it called for hardship and bloodshed and tears, even to the sacrifice of life. The reward of suffering was the promise that their sacrifice would result in the building of a new world.

But bloodshed and hardships and ears are not the only appeal to which youth will respond. General and Madame Chiang Kai-shek, when organizing Youth Movement for National Reconstruction, set as heir goal six million Chinese youth whose supreme sacifice would not be to die for a program or even for an deal, but who "in their everyday lives would be willing o serve the people and lift themselves up as examples of ove and service" to all the people.

In our baffled and bewildered world, not only youth but dults will respond to a challenge that will lift them above hemselves and offer them an opportunity to have a part n the building of a new and better world.

Recently the public press devoted an entire page to picures of people either sleeping or endeavoring to sleep in he subways of London. On our side of the Atlantic, vhere bloodshed and tears are not accepted as the method f achieving a new world, where our subways are still ised for transportation and not dormitories, where we nay sleep in our own homes, undisturbed by "alert" signals, and are not driven periodically into bomb shelters, he challenge that today confronts Methodist women is hat in their everyday lives they so live as to be examples f love and service, and that they unite their material, ntellectual, and spiritual resources in this new Methodist dventure that may play an important part in creating a iew world of Christian fellowship.

The readiness of Methodist women to recognize the remendous possibilities of this new movement, and to ccept the challenge of it, has been indicated by their eager xpectancy as in unprecedented numbers they have reponded to the call to charter meetings in local church, listrict, and Conference throughout the denomination. They are accepting the challenge of the new adventure ecause they believe that by so consolidating their forces hey will discover a greater opportunity to serve their Christ not only at home but all round the world.

After everything else has been said, however, the ultinate success of the Woman's Society of Christian Service vill depend entirely upon the ability of the societies in the ocal churches effectively to utilize the resources of their nembership. The new Woman's Division and the officers elected by the Conferences and Jurisdictions are now at vork on plans adequate for the challenge of their membership. The years of experience of representatives of various uniting organizations, supplemented by the suggestions of youth, and of those who represent the total new organization, are being channeled into the development of the program for the Woman's Society of Christian Service. Our secretaries will be established in their new offices on January 1 and will soon be prepared to send out material and suggestions to the local societies.

The challenge now to Methodist women is to enlist every woman of the church. What could not four million women do, working together for Christ and His church, in our land and across the world! Suppose that every woman in every church were eager in her everyday living "to lift herself up as an example of love and service." The result would be a Woman's Society that would transform the church.

Suppose that in every church there were a group of women organized into a Society of Christian Service who were genuinely concerned about the community. This is now a part of the program of Local Church Activities.

When we observe our own country and see the causes of unhappiness and unrest among large groups of our people, we can better appreciate our responsibility and that of our church. It is not just a hospital for Negro folk in Jacksonville that matters. It is the creating of a pattern of love and service for all the Negroes of our country. It is not only Marcy Center serving in Chicago's foreign section. It is a pattern of better understanding between people newly arrived and those of longer traditions.

In a New York paper a recent article on Yosuke Matsuoka, Japan's Foreign Minister, described him as being actuated by a limitless ambition for his own country, and faith in her destiny, expressing a belief that if the forces opposing Japan showed any weakness, he would move in with a ruthlessness equal to any demonstrated by Hitler.

But this is significant, that Yosuke Matsuoka lived in America from the time he was nine years of age until with honors he graduated from one of our great universities. He was once an inconspicuous little Japanese boy playing on our streets, attending our schools and unobserved by our church. We once had it in our power to send him back to Japan inspired by an ideal of "love and service" rather than that of "bloodshed and tears."

Once Christians befriended a Chinese cabin boy, who was later baptized in a Methodist church in Wilmington, and then graduated from a Methodist college. He, too, went back to the Orient. Into his home were born three remarkable girls. Years later each one of these daughters became the wife of a Chinese statesman. It was the youngest who married Chiang Kai-shek, whose ideal is one of love and service, and whose government has been characterized as the most Christian government in the world.

Here, then, is the challenge for Methodist women, that they sustain the local church, cooperate with other organizations for community welfare, participate in national and international affairs, and do all things to the end that the church itself may become an example of love and service.

Momentous Message to Missionaries

AN UNBIASED ESTIMATE OF THE VALUE OF THEIR WORK

MADAME CHIANG KAI-SHEK

Some years ago it was quite the fashion to decry missionary efforts as being a failure and I even remember that a commission was sent out from America to gage the results of missionary work because there was then a wide-spread feeling that missions had failed in their object. At that time many wondered where were the successors of the Livingstons, the Morrisons, and the Young J. Allens. I think that if one were to view impartially the work done by the missionaries, especially during these last nine months, one need no longer doubt whether the same stalwart, courageous, intense passion to help humanity is today present as it was in the days of pioneering missionaries. I may go a step further. I would say, from my personal experience, that almost without a single exception all missionaries who are now in the China field have shown themselves to be possessed of those qualities which we so admired in those missionaries of other days whose names have become famous.

Many people today are thrilled when they read of how Morrison, I think, with a Chinese teacher, worked on his sampan translating the Bible into colloquial while edicts from the Empress Dowager were sending guards to arrest him. We see something heroic in the way he labored under the uncertain glimmer of an oil lamp risking his life as his sampan traversed tortuous canals so that the masses might have the benefit of the Bible in terms understandable to them.

Today, however, missionaries are working under even greater handicaps of death and woe than those which harassed Morrison. All of you know only too well what has recently happened in Nanking, Hangchow, Wuhu, and throughout that densely populated region marked by those cities, and how the missionaries have stood their ground and saved hundreds of thousands of our refugees in the face of Japanese bayonets, artillery, bombs, and unbridled lust.

GENERALISSIMO AND MADAME CHIANG KAI-SHEK
METHODISTS

When I was at the front with the Generalissimo last week I heard stories of women missionaries whose heroism, and whose undaunted resolution to help and work among the stricken people, kept them within the fighting area. There is one woman missionary thirty miles from Hsuchowfu, in a district formerly overrun by bandits, and which is now in daily danger of being entered by the Japanese troops. She is the only foreigner in that district. There is another woman, fifty miles north of Hsuchowfu, who, also, is the only foreigner at her station. Then there is a case of two women missionaries going on their way in a sampan. They reached a village where th Chinese troops were destroying all available boats t prevent the Japanese from crossing the Yellow Rive Understanding the object of the destruction and sympa thizing with our people, these two women voluntaril gave up their sampan to be demolished, one of ther remaining to work with the people in that village.

It was the missionaries who foresaw the need o refugee zones, and they established them early in variou places.

I could go on enumerating instance after instance of th selflessness and charity of missionary efforts. I need no stress here what missionaries, in th past, have already done in educa tional, medical, industrial, and agri cultural lines to help the people a over the country. It is interesting i passing, however, to mention tha when the Generalissimo and I mad the first tour of the country, th response of the missionaries every where to our request to help in th New Life Movement was tremen dous. They felt, and could see, tha this movement had unique possibil ties of touching the lives of the peopl and of raising their spiritual an material levels. And so, throughou the country, wherever help has bee called for, the missionaries have give themselves whole-heartedly.

One of our Cabinet ministers, wh is a non-Christian, remarked one da that he was studying the Bible. Whe asked if he were a Christian, h replied, "No, but I notice that th Christians throughout the countr show a greater self-sacrificing spiri than others, and, therefore, I feel tha there must be something to Chris tianity." Another high Governmen official, who is also a non-Christian spoke of the spirit to resist and defen the country, which is now prevailin among our masses, as being similar t that spirit of supreme sacrifice tha actuated Jesus Christ when He wen to Gethsemane to face the cross.

If you remember, some years ago, there was muc criticism of missionary effort among our Chinese peopl Today those who criticized you in the past have bee completely won over by the knowledge of what you ar doing. It is certainly true that actions speak louder tha words, and this period of trial and suffering has no proved this axiom.

In closing, may I just say that although the actual wor you have been doing, and are doing, is noteworthy, ther is one point which I wish to stress, and that is that th

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MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

William G. Chanter

Religious Isolationism

The controversy over the credibility of Jonah's sojourn n the belly of the great fish is at an end when once we ealize that the story of Jonah was an allegory never meant o be taken as literal history. As a parable of the nature nd results of an isolationist religion, the Book of Jonah provides excellent material for a missionary number.

I am a Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and the dry land.

One of the very first things that strike us about Jonah is he contrast between the grandeur of his creed and the pettiness of his conduct. Faith in the true God is ridiculously inconsistent with religious isolationism. Jonah would be a figure of fun if his inability to see the head-on opposition between his life and his creed were not so tragic. At one and the same time he professes belief in the one God of all the earth and seeks to evade His commands by a voyage to Tarshish. He professes to believe in God as the Creator of all things and then is angry when his God acts as though He cared for the beings whom He has created. Jehovah's love and mercy should be restricted to Jonah's tribe, the Infinite should be petty!

How easy it is to see the absurd inconsistency of Jonah. But before we denounce him, we should be sure that as a church and as individuals we are not guilty of the same absurdity. United Methodism can count nearly 8,000,000 members who gave to their church in the last year for the support of all its work $80,000,000. Of this amount, about $10,000,000 was given for benevolences, a fraction of it going to "foreign" missions. Our creed claims faith in one God and in the divine lordship of a Christ whose Spirit knows neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, but our practise betrays a considerable strain of religious exclusiveness. We do not have to look far for laymen who resent, like Jonah, the idea of being urged to support missions, and there are far too many ministers who are not particularly exercised over the failure of their churches to meet the apportionment for the work beyond the seas.

Isn't there something wrong with this picture? Doesn't it look somewhat like the portrait of a modern Jonah?

And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not. But it displeased Jonah.

What are the roots of this blindness to the sin of professing faith in one God for all the earth and then disowning all responsibility for all those of a different race from one's own? For one thing, it is a lack of a loving imagination. To Jonah, the teeming multitudes of Nineveh were not real creatures of flesh and blood, but faint far-off shadows, far-off shadows quite unlike the people whose language he spoke, whose ways he knew, who alone were real to him. There are hosts of people who can be moved by the misfortune of their next-door neighbors but cannot summon up a scrap of interest in the fate of the millions of China or of India. In fact, it is not at all uncommon to hear members of Christian churches speaking in high displeasure about the "huge" sums which are being spent on missions. They are not impressed by the appalling miseries which are the results of superstition. They are like Jonah—their sympathies are real, but they are narrow, limited to the immediate time and place.

Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God . . . and repentest thee of the evil.

. . . . . .

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

But this lack of broad sympathy can be traced back to a preoccupation with immediate, selfish concerns. Jonah was concerned with the preservation of his own reputation. He ran off to Tarshish because he could not bear the thought of being made to look foolish by the mercy of God. He did well to be angry over the failure of God to destroy repentant Nineveh—that failure lowered his standing as a successful prophet. The poor fellow did not understand the real duty of a prophet and what constituted a prophet's real success. He did well to be angry when he lost his protecting vine. The fate of Nineveh, the fate of the sixscore thousand young children—all this meant nothing to Jonah in comparison with his own pride and his own comfort. Wretched Jonah! But then there are churches that spend more on the decoration of their buildings, which ministers to their pride, than they ever spent on missions. There are many, many individual Methodists who spent more last spring for screening the front porch than they ever in all their lives subscribed to missions. Then, too, there is the matter of keeping up with the Joneses, not an inexpensive affair. Back of narrow sympathies and of a blind disobedience to the creed professed are the sins of pride and selfishness.

And Jonah was in the belly of the fish three days and three nights.

What are the results of this stubborn insistence on limiting belief in the one God to the repetition of a creed, and refusing to make it the basis of practical action? In the allegory Jonah stands for the Israelite nation, and his sojourn in the belly of the fish stands for the misery of Israel's exile, which is thus represented as the divinely ordained outcome of a selfish refusal to take up the nation's mission to the great "heathen" world.

If we apply this teaching to the Christian church, we may say without fear of effective contradiction that the facts of history testify that the isolationist church is always asleep, and that unless it awakes it dies. In the great ages of the church it is always a missionary body. The lesson of Jonah is one that we should read, mark, learn, and inwardly digest It may be summed up by saying that religious isolationism is a mark of unreality in religion, and that the true God cannot tolerate unreality. Unless we learn that lesson as a church, we may not hope to keep our candlestick. Only true churches of Jesus Christ can rightly cherish that hope—and Jesus Christ was a missionary to all the world.

The Bishop's Cane or the Shepherd's Crook?

THE STATE HAS NO BELTS OF OBLIVION—WHAT OF THE CHURCH?

ARTHUR WENTWORTH HEWITT

I looked down from the platform into the muzzle of a cane pointed at my head. It was the hour of "sassing back," the open forum. In the front row of the audience a retired bishop stood with right arm extended, saying (what else would it be nice for a bishop to say?), "I fully understand the need for the most self-sacrificial service, but you cannot ask highly qualified men to devote themselves to the rural ministry until you can offer them an adequate compensation." Well said, but not final! "No, the church cannot *ask* them, but there is no law against their doing it if *God* should ask them."

Then on that same afternoon when the bishop raised cane I spent hours on the hotel porch looking out over the mountains around Lake Junaluska and hearing the bright-eyed young student preachers from Duke University as they told me of their purpose and heart's desire to devote themselves to the glens and mountains, not first asking how adequate would be the compensation. Which should I believe, the bishop's cane or the boys of Duke? Both were right.

From the point of view of easy administration, of a self-protective ministry, of official fairness in dispensing jobs on a worldly basis, the bishop's cane was right, as all wooden solutions are. (I use "wooden" in the sense of the hard and tangible, the easily grasped.) Moreover, for the highly privileged who control the church to hand out shepherds' crooks and say, "Away to the desert!" is rather raw, if it is forgotten that one may hunger in the desert. Where there isn't manna, it isn't manners. But do you suppose for an instant that, if the church really cared about its rural work, the practical solution would not be possible? "What! The church not care! Why, the importance of our rural work—" Listen, brother! This makes an expansive talking point (it is not expensive to be expansive), but you know, and I know, and the world knows that such talk is to be understood in a purely Pickwickian sense. If the great church really cared a tinker's obstruction about the work in the rural areas, the difficulty would be met by definite action. Could it be?

Log Chapel, Turkey Run, Indiana

Certainly. There are solutions, plentiful enough, clear enough. The plan operated by the Church of Scotland would completely meet the need. (Inform yourself, brother. I haven't space to copy it here.) The plan adopted by the Vermont legislature of 1915, under the leadership of a rural pastor, in reference to the rural schools could be adapted to the church. The state equalized teachers' salaries by a rebate to the towns according to the excellence of the qualifications of those teachers teaching in strictly rural schools. The simple, direct Scriptural method of tithing would extinguish the problems; and I shouldn't think it worth while to argue with one who rejected a solution revealed in God's Word. Solutions do exist, if we mean business.

But just in case we continue not to do so, and cannot settle all our problems by the worldly justice of the episcopal cane, I want to encourage those who still reach for the shepherd's crook and set their eyes toward the far mountains. You are right, boys. I do not know why it is that we preach faith as doctrine, then inevitably click back into worldly wisdom when we make our decisions. If we refuse to walk until the end of the road is revealed to us, if we wait until all worldly situations are eased before we venture, we shall never prove within our own experience that Jesus was not lying when He said to us, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." I cannot forget those missionary saints like Columba and Ignatius Loyola, Francis Xavier and Father Damien; and I cannot believe that the Protestant part of the holy catholic church will not have its saints of like spirit. Indeed, John Frederic Oberlin and many others have proved that God is faithful, and they have not first waited for organized assurance of economic security.

But the self-devotion of a consecrated and qualified country ministry is not enough to cover our great rural areas. If we had a map of our country showing in white the area effectively served by the church and in black the no man's land between parishes, it would look like midnight speckled by stars. To define areas of responsibility between parishes clearly, and to reach every home in a way to be effective, will require the cooperation of pastor with many teams of visiting laymen under his guidance. It is easy to think that this cannot be done, but it can.

Is the church of Christ less purposeful than the secular government? The state has no belts of oblivion. Does the government want a decennial census? No man is so obscure as to be unrecorded. Is it a question of taxation? No one is so remote as to escape. Is it a question of school attendance? The last child is found and compelled. Is it military conscription? The darkness shines like the sun where any man seeks to hide. No man evades the state. Postal service or police, no man is out of reach. Why, then, is it so difficult, not to evade the church, but even to attract its attention at all?

Beyond the ordinarily recognized limits of our parishes, yet in no other man's parish, let the shepherd go forth. Out there, neglected, lonely old men and women need the comfort of Christ. Out there are strong men and women who would gladly share the rewards of their labors with a church which could show that it loved them. Out there, profoundly progressing into manhood, are the boys whose conversion would recruit great pulpits. Out

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The Christian Leadership of Nationals

PASTORS AND LAYMEN MUST BE TRAINED IF THE CHRISTIAN MOVEMENT IS TO SUCCEED

Wade Crawford Barclay

If there are those who still conceive the Christian Movement in "mission lands" as a foreign importation under the direction and control of foreign missionaries with the assistance of a very few especially able native Christians, in the interests of truth it would be well if that conception were dissolved as completely and irrevocably as their childhood fantasies of the Man in the Moon. Nothing could be further from the facts. . . . by the inescapable teaching of the facts, one learns very quickly who are the responsible leaders of the Christian Movement. One is welcomed, one is entertained, one is enlightened, one is inspired and shamed by that leadership in the persons of Christian nationals of outstanding ability, statesmanship, and spiritual perception. . . . The Christian Movement . . . is a faith and an institution firmly rooted in the life of those lands and growing healthily and normally within their atmosphere under the control and direction of its own national leaders with the ancillary but highly valued assistance of a small number of missionary advisers. . . . This is not to suggest for one moment that the services of the foreign missionary belong to the past. The exact contrary cannot be too emphatically underscored.

This significant declaration is a quotation from Henry P. Van Dusen's popular, highly stimulating, and informative recent volume, "For the Healing of the Nations."

There are few more important aspects of the Christian Movement than that of the training of the pastoral and lay leadership of the churches. Substantiation of Dr. Van Dusen's statement is to be found in abundant measure in the plans and programs of training under the direction of nationals in the numerous countries where The Methodist Church is at work. It would be difficult to name a technique, method, or agency of training successfully used in America outstanding examples of which may not be found in any one of the major mission fields of Methodism.

Leadership Training Institute
oku-beppu, japan, august, 1940

Immediately there come to mind the scores of youth institutes in which so many hundreds of young Methodists this past summer found the deepening of Christian consecration and the quickening of their purpose of service. Are these institutes duplicated in "mission lands"? one may ask. Today's mail brought an inspiring account of the institute of Methodist young people of the North China Conference held at Changli, August 17 to 26. For nine consecutive years, largely under the stimulus of the leadership of I. Hsin Liu, North China Conference secretary of religious education and young people's work, this institute has been held. Our correspondent writes: "Ninety-four eager delegates came from six principal centers to engage in eight days of worship, study, and activities centering in the theme, 'The Bible and Life.' Twenty-four leaders, nationals and missionaries, participated. The morning sessions were divided into three periods: (1) Bible classes seeking to discover how Jesus used the Bible; (2) lectures, chiefly interpretative of the Bible; (3) group discussions on ways of applying the teaching of the Bible to daily living. Afternoons were given over to group activities expressing the principles developed in the discussion groups, and to games. In the evenings, Dr. Yang Yuan Ling in a series of lectures brought a thrilling Christian challenge to the youth of China."

"Young people's institutes," says the doubter, "have long been a familiar agency of inspiration and training. How about some of the newer methods of experimentation and testing?" We turn again to China. During this past summer, forty Chinese families in West China have been trying out in family worship, participated in by parents and children, experimental worship units developed by Opal Dsen, young Chinese leader, in collaboration with her missionary mentor, Mabel Nowlin. On the basis of reports of its use, the material will be revised for printing. In the midst of air raids and manifold sufferings, these Christian families usually gathered in the courtyards of their homes after supper and heard their children report discoveries made during the day which confirmed their faith that, in spite of the calamity of war, evidences abound of the goodness of God and of His presence in His world.

An example, different in character, comes from India. Rewa P. Mandrelle, secretary of religious education of the Marathi-Hindi language area in India, tells of the growing feeling among national leaders of the need for enriching the worship services of the Indian congregations through Indian music. A common complaint of local pastors and lay leaders, in seeking to meet this need, is the almost total lack of musical instruments. "Wherefore," says Mandrelle, "as I go about I am teaching these leaders how to use the resources that they possess, ready at hand, the use of which they have not discovered. I

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Why I Believe in Missions

LAYMEN VOICE THEIR DEEP CONVICTIONS

WILLIAM T. RICH

It is as difficult for me to say in fifty words why the parting command of the "Crucified and Risen Lord," planted in a boy's heart by a Christian mother, has grown into a creed that is stronger today than ever, as it would be to tell why a seed, sown in the ground and carefully cultivated, grows into an ear of corn, but it does.

I believe in missions because it offers today, as it did in the beginning, the noblest challenge for heroic living.

Newtonville.

CLEMENTINA BUTLER

Taking Jesus Christ as my Lord and Saviour, and acknowledging Him as the Captain of my salvation, am I not compelled to obey His commands? First, "Come," and then, with equal force, "Go . . . into all the world and preach the gospel to every creature."

Hungry souls everywhere seek the way, the truth, and the life. I know the One who *is* the Way, the Truth, and the Life. What answer, then, to my Lord's command is possible but "Here am I. Send me"?

West Barrington, R. I.

ARTHUR E. BRISCOE

The heart of Christianity is its missionary spirit. Others, others, and others should be our everlasting concern. I believe in missions because when we help others we are helped. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Baltimore, Md.

SAM T. EMERY

"By their fruits ye shall know them." That is good enough for me! I have never been privileged to visit any of our mission fields, but since I have seen so many of their "fruits" or representatives at our General Conferences I am thoroughly sold on missions, both home and foreign.

Newton Center.

ANSON C. CLARK

I believe in missions as the only course for a Christian to follow. It presents an opportunity to serve others while broadening the scope of thinking and living, and defeats the natural tendency to selfishness.

Newport, Vt.

HARRY N. HOLMES

I believe in missions because that emphasis of the gospel message enshrines the very heart of the divine challenge. If Jesus Christ made an entrance into human history for the redemption of any man, He came for the salvation and redemption of all men. The Christian, therefore, must share his faith.

Jackson Heights, N. Y.

J. WESLEY MASLAND

Christ's mission in the world is the establishment of a new order in the practical everyday life and conduct of individuals and nations in their dealings with each other.

Christ's missionary program is to go into *all* the world, living, teaching, preaching, and healing. I believe in His program.

Philadelphia, Pa.

VINCENT P. CLARKE

Results show in remade lives with higher ideals, in improved living conditions, in opening doors of opportunity and in giving new life to countless millions. Missions create a World Christian Fellowship which promotes greater understanding and knowledge of mankind everywhere so essential in establishing a Kingdom of God on Earth.

Winchester.

HOWARD J. SMITHERS

Christ is the central figure of my life. If His kingdom is extended both at home and abroad, Scripture teaches you and I must help do it. It's His plan, I have no alternative.

Randolph, Vt.

FRANK E. BAKER

When the Good Samaritan ministered to the man who had fallen among thieves, he did for himself as much good as for the poor broken fellow lying in the road.

Human beings here and throughout the world have fallen among thieves, spiritually, morally, and physically, and are much in need of a Good Samaritan. Because our missionary endeavor is Good Samaritanism at its best, I believe in missions.

Philadelphia, Pa.

CLINTON D. BALDWIN

I believe in missions because it was our Lord's last command to His disciples before leaving the earth and because people everywhere need Christ more than ever before; in fact, the world is lost now and hereafter without the glorious gospel message of "Peace on earth, good will toward men."

Bangor, Maine.

MARGARET CURRIE

I believe in missions because the church cannot wait for the people to come to the church for the gospel. The church must take the gospel to the people. This can only be done through our home and foreign missions.

Saco, Maine.

CHESTER A. SMITH

I believe in missions because they obey Jesus' commandment to carry His gospel to mankind, represent sacrifice and sharing, and challenge the practise at home of that idealism the missionaries preach abroad. Missions will bring internationalism and that Christian world order which alone can produce justice, plenty, and peace.

Peekskill, N. Y.

EDWIN A. MCBRIER

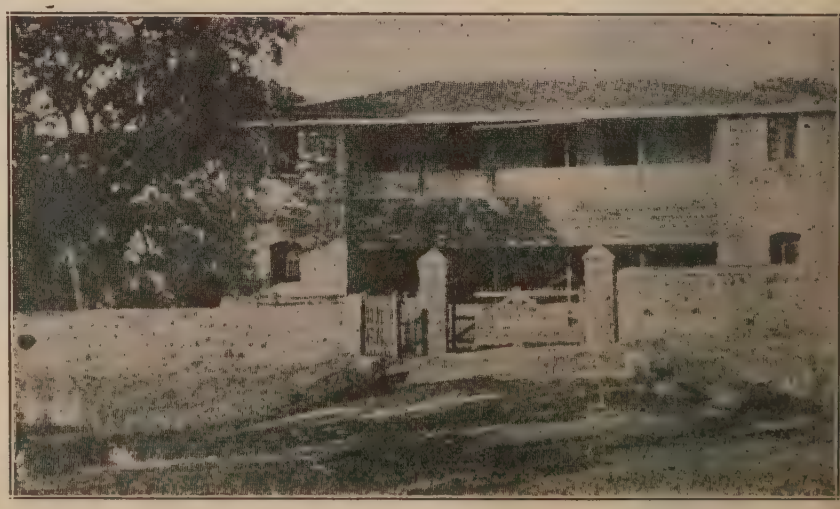
Because I heard His call—"Follow me." He was the first great home missionary—"He came to his own, but—." Still, He carried on, gave His message, finished His work. And He said, "I have given you an example"; so I must be a home missionary if I am to "follow."

Was home missions the extent of His interest? How about His parting message: "Go ye—all the world—every creature."

Am I a follower? Then I *must* follow Him; for I went to China, to India, to the Islands, to the forgotten, the benighted, the unloved, and, lo!—the loving Master was there.

"I heard His call
'Come,—follow'; that was all.
My gold grew dim,
My heart went after Him.
Who would not follow if they heard His call?"

New York City.



Hospital, Dhulia Mission, India

The Work of Methodist Missions

STATEMENTS FROM THE PRESIDENTS OF THREE DIVISIONS OF THE BOARD

Foreign Missions

BISHOP FRANCIS J. MCCONNELL

It requires only the most ordinary eyesight to see that one of the world-wide movements today is aggressive paganism. I do not mean by this the spread of worship of the so-called heathen deities. There can be, and are, false gods to which no idols are set up and no temples are built. The worship of power, the exaltation of nationalism, the selfish pursuit of material gain —all these are forms of paganism. Indeed, some of the heathen religions have had for their purpose in their beliefs and ceremonies the exaltation of the evils just mentioned.

Paganism is making a universal appeal. It is well adapted to such appeal. It deals with lower impulses, and masses of mankind meet together on the lower levels. Pagans always understand one another. Greedy men, cruel men, self-seeking men are united by a common spirit,—each man or each group or each nation for itself,—a common spirit which, paradoxically enough, binds them together in a union which seeks a larger heap of spoils than each could get on its own.

This natural and inevitable union of pagan forces can be met only by the union of the forces opposed to paganism. The outlook for everything worth while today would be dark indeed if it were not that the Christian forces are also drawing closer together. The various union movements of Christian groups today owe much to the wise statesmanship of leaders, but those leaders could not of themselves have succeeded if they had not been acting in accord with a basic impulse which has been stirring in the lives of Christians the world over. If selfish paganism the world over acts instinctively for its own interests, unselfish Christianity acts instinctively for the interests of the kingdom of God.

The union of the various missionary agencies of Methodism has not been primarily of man's devising. Good and wise men have labored, but their success has lain in their power to give full expression to what the multitudes have half felt. They have given utterance to what the people have not been able to say for themselves. The response to the plans and processes of union is the outcome not of skilled propaganda but of prophetic voicing of what the churches have long been craving. There has been protest in the foreign mission field especially to needless duplication, to ecclesiastical rivalries, to emphasis on nonessentials; and the protest has arisen not out of a critical but out of a constructive spirit. The union of the evil forces has called forth the union of opposition to those powers, and is making imperative the sweeping away of all obstacles to the effective presentation of the gospel of the kingdom.

The fundamental motive in all this is from the divine. The expression should be the dedication to service of the noblest and best of the human in all of us—mind, heart, and will. Paganism in all lands cares nothing for human beings as human beings. Christianity cares for nothing else, and in this care for the men, women, and children for whom Christ died comes closest to the God of Christ.

Home Missions and Church Extension

BISHOP A. FRANK SMITH

The Division of Home Missions and Church Extension of the Board of Missions and Church Extension of The Methodist Church represents the organized effort of American Methodism to envision a Christian America, and to present a unified approach toward the realization of this ideal.

Obviously, it is impossible in a single statement to present even a brief summary of the activities of this far-flung and potent organization. Suffice it to say that the section of Home Missions with its departments of City, Town and Country, and Negro work, and the section of Church Extension with its several departments, touch in some fashion every Conference, district, and congregation in the home field. In a peculiar way this division is Methodism at work to strengthen every weak spot, to maintain a morale, to develop a sense of well-being and a realization of the oneness of our task, whether it be North, South, East, or West, in city or open country, in institutions or individual congregations.

Never was there greater need to build a Christian America than in this day of confusion and blatant deification of the gospel of force; and never has a church had finer opportunity to make a lasting contribution toward this end than has The Methodist Church today, united and with a common approach. Gone are the days of overlapping agencies, gone are the days when money was poured into border Conferences to "hold the line" in the name of denominationalism.

One does not find fault with those practises; they represented necessary strategy in their day. But one thanks God that we have moved beyond that day, and that "the border" and rival enterprises and divided effort no longer concern Methodism. To be sure, new policies must continuously be in the making, and the program of today will be changed, and perhaps hardly recognizable tomorrow; but the fact will forever remain that "all one body we," and the Division of Home Missions, and Church Extension moves into front-line position, supremely confident of itself and its mission.

Education and Cultivation

DR. JOHN W. HAWLEY

This division of the Board of Missions and Church Extension is all that its name implies. It is the promotional agency of the board and all of its divisions. The relation of this division to the others is like that of the heart to the various members of the body, or like that of the Quartermaster's Department to the operations of an army.

The work of the Joint Division is divided into three sections; namely, (1) Joint Section, (2) General Section, (3) Woman's Section. Through these sections and their secretaries the Joint Division of Education and Cultivation is responsible for the following activities:

1. Editorial. The preparation, printing, and circulation of *World Outlook* and all other periodicals and literature of the board, such as reports, books, pamphlets, posters, programs, study course materials, and visual aids. The division also conducts the publicity work of the board in the secular and religious press and by radio.

2. Field work. It is the duty of this division to supervise the contacts of the board with the churches; direct the work of district missionary secretaries; promote district missionary institutes, summer schools, conferences, and study classes; maintain a speakers' bureau; cooperate with the local church Boards of Missions and Church Extension, and encourage missionary education in the church schools.

The division is to promote the work of the Woman's Society of Christian Service through the Jurisdictional, Conference, district, and local societies. This is to be done by means of study courses, leadership education, schools of missions, institutes, missionary councils and conventions. The division is responsible for the creation of plans and methods for the extension of the woman's organization throughout the church in the United States. It is to assist in the organization of the Wesleyan Service Guild and participate in the preparation of literature of special interest to employed women. The secretaries of this division will promote plans and programs for work among students,

(Continued on page 1137)

How We Get Our Missionaries

THE PROCESS BY WHICH METHODISM SECURES RECRUITS FOR HER OUTPOSTS

RUTH RANSOM

The idea that seemed prevalent a few years ago that our church was not sending out missionaries kept many of our finest young Methodists from applying for missionary service. In the last few years there has been a decided increase in the number of missionaries that our church has accepted. A rough estimate of the number sent last year to home and foreign fields by the three uniting branches of The Methodist Church would reach a total of one hundred and fifty.

How do we get these missionaries? Many young people have written to the secretaries in charge of the work that interested them most; others have been challenged, especially by furloughed missionaries; others have been definitely sought out because of their special qualifications to fill specific needs. Epworth League institutes, missionary camps, and youth caravans have all had a part in giving youth information about building a World Christian Community.

The first letters or conversations are only initial steps to a long process that is necessary before an applicant becomes a missionary. Blanks must be filled out to help acquaint the committee with the educational and professional training of the applicant. Health examinations must be made. Questions dealing with religious beliefs and experience must be answered. Attitudes toward other races, religions, governments are discovered. References from friends and acquaintances are sought. Reports from colleges are studied. A personal interview with the committee selected by the board is the final step in acceptance.

A period of months is always necessary for consideration of each applicant. Many times this period of getting acquainted covers several years. It has been found by actual study that those who decide for missionary service during the later years of high school or the freshman or sophomore year of college make better missionaries because of the longer opportunity they have to plan and prepare for their future vocations. The average age of those sent out is between twenty-three and thirty-three. It is very unusual to send any one who is not a graduate of a recognized college or university. One or two years of experience in work similar to the kind to be done is required, if such work can be found. This "internship" has proved of the utmost value to our younger missionaries. A sound body is another requirement. The Board of Missions and Church Extension desires to decrease the health risk, so a careful study is made of climate, elevation, and other unusual factors in relation to the physical condition of each applicant. The number of young people who fail in this health examination is astonishing. Sincerity and forthrightness of purpose also are considered. It is sometimes found that an urge to travel, a desire to learn a new language, or a longing to escape from some unpleasant situation is an unconscious motive. An earnest attempt is made to help each candidate realistically face his purpose in applying for missionary service. We a Methodists have reason to be proud of the people chose to serve at home and abroad as our representatives.

The question repeatedly arises: "Do you need mission aries now or have the national Christians taken over th work of the missionaries?" We do need missionarie From all the fields where our church is represented come the plea for workers. At present the greatest need is fo Christian doctors and nurses. We could place six or seve good doctors within the next few months if we could fin the right ones. Women doctors are needed in many place where men cannot go because of custom and traditio Nurses who have had special training in teaching the a of nursing; nurses who are specialists in public healt work; nurses who are experienced in administration—a these are needed. It is of the greatest importance that thes people with good professional experience be Christian. I they are not, our work is in vain. Teachers are needed, c all grades—primary, elementary, high school, and colleg Calls come for specialists in music, science, Englis crafts, and home economics. The nationals are more an more taking over the actual teaching in the classroom, bu they are urging us to send people who can act as co sultants along special lines. One national friend expresse it well when he said, "Please send us missionaries wh will work with us as brothers and not dominate us a fathers." Closely allied to the work of the teacher is th of the administrator who can advise in the organizatio of schools and the house mother who takes charge c homes where boys and girls live while attending publi schools. A great opportunity is afforded for Christia development as these women experienced in guidance an counseling come into daily contact with young lives. Agr culturists are needed. People with experience in industri work are asked for, more and more. We are learning th we must help people to become self-supporting in the own neighborhood. This calls for men who can go int a community and work with people in solving the agricultural or industrial problems.

Most of all, we need men and women who can buil Christian churches. This does not mean people who ca erect buildings, but people who can help individuals lear the Christian way of life and bind them together in a fe lowship that we call the church. In our home land, youn people who have grown up in rural communities a more and more aware that they can make the greate contribution by working on rural charges. Pastors who a interested in urban life where difficult labor problems exi or in large industrial centers are placed where they ca serve best. In foreign lands, young men and women a sent especially to work in places where the church must b established and nurtured. Ministers and their wives a needed to share the problems and joys of national pastor Men and women who are specialists in Christian educatio are requested for every field. Those who can produce c find nationals to produce an indigenous literature for th church are needed. To sum it up, we are looking fo Christians to share their experiences and discover ne ways of Christian living as they work together.

AFRICAN CHILDREN

AFRICAN WOMAN AND CHILD

CHILDREN OF INDIA

HUMAN NEEDS

SOME OF THE MILLIONS WHO NEED CHRIST

CHINESE BEGGAR CHILDREN

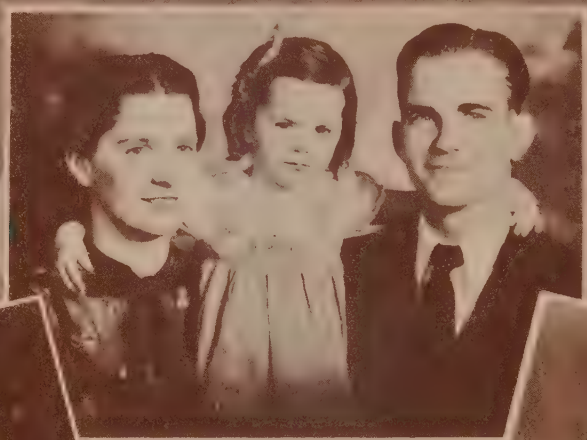
INDIAN WOMEN OF PERU

New Missionaries

REV. MARION L. KUMLER
PUNJAB-INDIA

REV. & MRS. MARSHALL LOVELL
& WILLIAM EUGENE
BELGIAN CONGO
AFRICA

JAMES H. PYKE
NORTH CHINA



MR. & MRS. MARTIN G. WADE
AND KARLEENE
PERU, SO. AMERICA

ELETHA M. ROGERS
BOYLAN-HAVEN SCHOOL FOR NEGROES
JACKSONVILLE, FLORIDA

EVA DEAN KEMP
JAPAN

B. B. COFIELD
LIBERIA, AFRICA

ARIBELIA HILLEARY
DEACONESS MILL CREEK
WEST VIRGINIA

Young People

Begin their Work

AMBER VAN
-WEST CHINA-

SARAH BENNETT
BRAZIL-SO. AMERICA

REV. & MRS. E. CLAYTON CALHOUN and
EUGENE and FRANCIS MARION
- CHINA -

EULALIA COOK
-CUBA-

MILDRED A. BLACK
LIBERIA - AFRICA

MARY ELLEN
MOORE
-INDIA-

MABEL K.
HARRELL
DEACONESS
HOUMA, LA.

Give their Lives

ALASKA
41 WORKERS
U·S·A
5.498
WORKERS
PACIFIC OCEAN
ATLANTIC OCEAN
MEXICO
38 FOREIGN MISSIONARIES IN THIS FIELD
CUBA
34 FOREIGN MISSIONARIES IN THIS FIELD
CENTRAL AMERICA
6 FOREIGN MISSIONARIES IN THIS FIELD
HAWAII
53 WORKERS
SOUTH AMERICA
157 FOREIGN MISSIONARIES IN THIS FIELD
The METHODIST CHURCH in FOREIGN FIELDS
ORDAINED MINISTERS 2.477
MEMBERS 453.462
PROBATIONERS 346.441
CHURCH SCHOOLS 8.136
CHURCH SCHOOL ENROLMENT 462.381
N
W
S
THE W

D IS MY PARISH

John Wesley

THE ONLY HOME THEY KNOW

WORK IS WHERE YOU FIND IT

Night and Day... with the Sharecroppers

NEVER TOO OLD TO EARN

LEARNING A TRADE IN THE GOODWILL INDUSTRIES

THE HELEN KELLER OF THE GOODWILL INDUSTRIES

Jobs for the Jobless

Work among the Highlanders of the South

NEW BUILDING, HENDERSON SETTLEMENT IN KENTUCKY

MOUNTAIN WOMAN OF 90 LEARNING TO READ & WRITE IN A MISSION SCHOOL

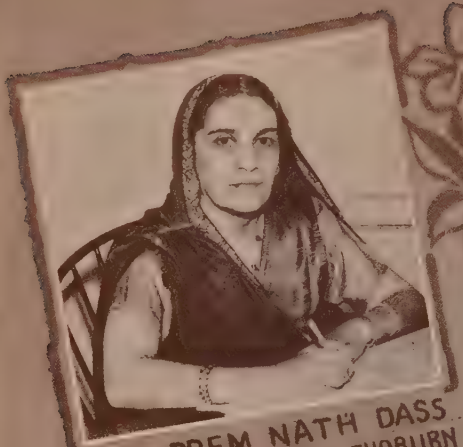
MOUNTAIN SINGERS OF HENDERSON SETTLEMENT

DR. ROBERT THOMAS AT WORK IN THE PITTMAN CENTER IN TENNESSEE

MOUNTAIN BOY AND HIS HOME

A GROUP OF MOUNTAIN SCHOOL CHILDREN

Christian Workers



MRS. PREM NATH DASS
PRESIDENT-ISABELLA THOBURN COLLEGE---LUCKNOW, INDIA

PRESIDENT
LUCY WANG
OF HWA NAN COLLEGE
FOOCHOW-CHINA

MISS HELEN KIM
PRESIDENT EWHA COLLEGE
SEOUL · KOREA

THE EVANGELICAL CONGRESS MEETING
WITH DR. JOHN R. MOTT (★) AT RIO DE JANEIRO

A CHRISTIAN MOTHER
IN CHINA

A LEPER PREACHER
. . . . TO LEPERS

A CHRISTIAN MOTHER
IN INDIA

In Mission Lands

Missions Around the World

A KEEN OBSERVER TELLS WHAT HE SAW

ELMER A. LESLIE

The high privilege of a sabbatical year made it possible for my wife, our fourteen-year-old son, and myself to take a trip around the world. We visited twenty-two countries, and in twelve of them observed quite intimately various types of missionary work.

Nineteen days on the Pacific, with just one day at Honolulu, where we were garlanded with leis and royally welcomed by two former students who are working in four churches primarily among Japanese children, and we were at Yokohama. Soon we were speeding with our Japanese host and his American wife, both former parishioners, and their violinist daughter, on our way to Tokyo. At the portals of their home we remove our shoes and put on the toe slippers. What gales of laughter as we lose them on the stairs! Sitting on the floor at low tables, we cook and eat the sukiyaki dinner while we face toward the most honored place in a Japanese home, the tokonoma, where hangs the long strip of silk with the noble ideals of an Emperor of the long ago beautifully painted upon it in ancient Japanese characters.

We go to the Woman's Christian College, where our hostess teaches, and see the four hundred young women neatly garbed in uniform and listen to the president, a mature Japanese woman of high education, grace, and refinement, as she gives a Christian message to her girls. We spend an afternoon of "give and take" with the theological faculty of the great Methodist school, Aoyama Gakuin. And we look in on hundreds of its more than 3500 students and feel the vigorous Christian spirit pulsating through its eight departments, which provide education for Japanese youth from the kindergarten to professional school. We see the lovely new chapel, Pratt Memorial, in the College of Home Economics, made possible by the gift of $40,000 from the New England Branch. Here is a veritable powerhouse of Christian idealism for all Japan.

Then at the other end of Japanese society is Kagawa's work in the slums. "Dr. Kagawa," we asked him during our precious hour in his home, "what started you upon your career of service?" With shining face and sweet smile he answered, "Christ!" "As a child," he continued, "I was very sad and wept much. Now I divide my tears in two, and half are for the children of the slums." Then at Ai Kei Gakuin (Love, Grace Institute) we watched ten consecrated Japanese teachers with happy faces working among the 3500 "rag-pickers," the lowest stratum of Japanese society. Here are 200 children, with 300 on the waiting list, and the work is largely supported by the Japanese churches with the proceeds from their hennery of 285 hens. The superintendent called our attention to the girl who had prepared the children's lunch, whom she had rescued at a price of 30 yen (about seven dollars) from a life of shame into which her parents had sold her. And the missionary shared with us her experience of having gradually come to the knowledge that "we must first serve the basic and desperate physical and material needs of people. The spiritual interest must to some extent wait upon the dulling of the sharp edge of utmost poverty." As we walked back through those slums of Tokyo we committed ourselves to a more realistic socially minded religion than we had ever before known.

A four-day journey from Kobe across the Yellow Sea, a four-hour ride from the port of Tangku, and we were among the ancient gates, walled cities within cities,—Chinese City, Tartar City, Imperial City, Forbidden City, —palaces, temples, and tombs of Peking, China's capital for twenty generations and the ruling seat of forty monarchs, Mongol, Ming, and Manchu. One morning in the Methodist School for Boys we heard three hundred of them sing great Christian choruses with such *esprit de corps* as would put many a similar age group of American youth in the shade. And we watched the skilful Chinese principal as he dealt so understandingly with his boys. One morning at a chapel hour in Peking Academy it was my high privilege to talk to some 500 boys and young men about another adolescent youth: "And Jesus advanced in wisdom and stature, and in favor with God and man." Then one day at the Gamewell School we saw 600 girls gathered from 22 Chinese provinces, three fourths of whom when they graduate will be Christians. This school alone has sent into China 24 nurses, 21 teachers, 3 doctors, 9 evangelistic workers, and many hundreds of homemakers. At the Hopkins Memorial Hospital we found eight skilled Chinese physicians and two American physicians ministering to a steady stream of patients. In a recent year there were 65,000 clinic reports, and more than 10,000 cases were treated free of charge. This hospital specializes on the eyes, since this is one of the areas where the need is most desperate. One day we were at the College of Chinese Studies, where we saw dozens of our future missionaries who are spending two years in this magnificently equipped school mastering the language in classes taught by Chinese professors, where not one word of English is spoken.

At Tientsin several times we had to pass the International Bridge Barrier, the barbed-wire entanglements of which were sentried by Japanese soldiers with bayonets, and where the British, White Russians, and Chinese were kept standing sometimes for sixteen hours, sometimes for three days before they were let through. Here we saw the brilliant relief work of the Young Men's Christian Association among fifteen thousand homeless flood refugees. And we stayed with missionaries who had several Chinese young men living with them, and at morning prayers we observed the careful way in which the lives of these young men were being directed in specific Christian habits and ways by these missionaries who had pioneered in living in intimate international fellowship with the people they were reaching for Christ.

In Changli, in the home of a most efficient missionary, we were present at an afternoon meeting when he met

Isabella Thoburn College, Lucknow, India

ADMINISTRATION BUILDING

his twenty-one lay preachers. We listened to their enthusiastic reports of their last Sunday's services as they told with glowing hearts of the response to their preaching, their words being interpreted to us by their leader.

From Changli we rode out in a Chinese cart to a little village where we saw a wonderful girls' school in action. It was winter and there was very little heat in the classroom. That same afternoon in another near-by village we saw some of these same school girls teaching the adults and the children the things they themselves were learning. And we talked in her dispensary with a little Chinese nurse whose scientific skill and Christian sympathy have transformed the health of the whole community.

At Shanhaikwan we rode out on donkeys to the Great Wall of China, stretching up across the hills, one of the Seven Wonders of the World; then we entered Manchoukuo. At Mukden I saw some fifty Presbyterian theological students in chapel and in classrooms, and visited the great Medical School with its finely equipped laboratories. At Harbin, not far from the Russian border and called "Little Russia," we visited the great Danish Mission and participated in an afternoon weekly prayer-meeting service, largely attended, where we listened to many earnest Chinese laymen as they voiced their petitions to God. We took the élite express, the "Asia," to Hsingking, where the Japanese Methodist pastor showed us the magnificent new buildings and outlined the anticipated development of that modern capital.

It was Sunday morning and church time when we alighted from the train at Pyengyang, Korea. I jumped into the missionary's car and we visited five Korean congregations while the services were still in session. It was a thrilling experience to see these large congregations seated on the floor, the men on one side, on the other the women, all wearing interesting white head-dresses. It seemed to me to be like what apostolic Christianity must have been. I was stirred by their singing. One of these churches had been ordered by the Japanese authorities who control Korea to close its doors because it had refused to conform to the Japanese demands. But it was still open and going strong!

One morning, through an interpreter, I spoke on "Lives of Power" to fifty Bible-women, all in uniform and all seated on the floor with their Bibles open before them, then faced a similar group of young men, theological students in our Methodist Theological School. At Seou we spent the Christmas season with a former studer and his wife, who have learned how to put forward int effective leadership the Korean Christians. In a delicat situation their statesmanship, tolerance, and tact hav developed a fine cooperative temper on the part of th Japan Foreign Office, which controls Korea. On the Fr day before Christmas, with a former Japanese student a our guide, we attended a weekly meeting of thirty-fiv Japanese young women who live in Seoul. There the sat in their lovely kimonos, and we listened as they rea the Christmas story, sang, and prayed. Their beautifu social center where the meeting was held is called "Zion

We found a Korean in Seoul whom I had known a a student, now the leader in religious education for Kore He is doing a magnificent work in the developmer of religious educational literature for the growin Korean Church, translating existing books and creatin new ones which combine a modern approach with dee religious earnestness. Under his direction the Abingdo Bible Commentary has been translated into Korean.

At Soonchun we visited the Biederwolf leper colon where, in a location of rare scenic beauty, a peninsu jutting out into the Inland Sea, 730 lepers live in 1 stone cottages. There are 20,000 cases of leprosy in Kore To talk with these incurable people and to hear fro their parched throats ringing Christian testimonies le an abiding deposit in our lives.

The Southern branch of united Methodism was session in Shanghai when we returned to China. W heard Bishop Arthur J. Moore preach to a great congr gation of 1300 Chinese Christians in Moore Memori Church, the pastor interpreting, and when that enth siastic congregation lifted the hymn "All hail the pow of Jesus' name!" we felt anew the universality of Chri as He meets the needs of the human heart.

The Kiangsi Conference also was in session in Shan hai. We saw those twenty-five Chinese ministers ar missionaries, some of whom had been in grave peril the hands of the Japanese and had come through fi and water to be present, and we felt the inspiration their quiet courage.

A day at Singapore en route to India gave us oppo tunity for a visit to the Anglo-Chinese School with

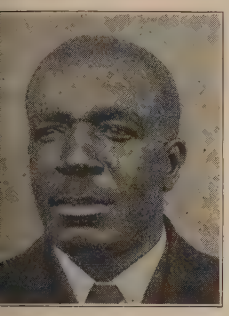
(Continued on page 1136)

The Negro and Missions

HIS RECORD IN WORLD EVANGELISM

H. W. Bartley

Bishop Francis Asbury, with apostolic zeal and pro-
hetic vision, became the guiding genius of the church.



For several years he had as his valet and traveling companion a man by the name of Harry Hoosier, called Black Harry, a local preacher who was so acceptable as a preacher that Bishop Asbury often sent him to fill appointments. Black Harry was so eloquent and powerful as a preacher, it is reported, that throngs of men and women of both races would travel for miles
hear him and those that could not get in the church,
mply hearing the preacher's voice and sermon, went
way saying, "Didn't the bishop preach a great sermon?"
hat Negro's religion counted much in the history of
Iethodism.

On June 11, 1799, Richard Allen was ordained to the
hristian ministry, and given power and privilege to min-
ter to several congregations of colored people. He and
me of those members became the father and founders
f the African Methodist Episcopal Church. Thus, far
ack in those dark and uncertain days, the Negro's
eligion was evolving aspirations for leadership and self-
overnment.

There has ever been something virile and vital in both
e Negro and his religion. What strong evidence of this
e find in the self-sacrificing, consecrated work of John
tewart, the missionary to the Indians, and the first home
issionary of the Methodist Episcopal Church.

It was his tireless service and marvelous achievements
at aroused the missionary spirit in the church and led
the development of plans for the Christianization of the
hole world. All this, under the blessing of God, is the
utgrowth of one Negro and his religion.

During the same decade that John Stewart was preach-
g Christ to the Indians, another Negro, by the name of
lijah Johnson, with Methodist fire in his soul was lead-
g a colony of American Methodist Negroes in Africa.
Ie perfected a species of organized Methodism, and for
irteen years successfully led some two thousand mem-
ers and enough preachers to organize an Annual Con-
rence, when he surrendered his leadership to Melville B.
ox, an authorized missionary, who related the church in
e wilderness to the church in America.

Out of that African colony came Bishops John W. Rob-
ts, Francis Burns, Isaiah B. Scott, A. P. Camphor, and
I. W. Clair, whose administrative leadership in Liberia
emains historic. Small wonder that the Negro and his
eligion remains a subject of study, discussion, and
rayer.

Sometimes our good white brethren think they know
e Negro, but just then he gives them a delightful sur-
rise and they come again to seek for the secret of his
heerful heart, studious mind, forgiving soul, and singing
pirit. He may be slow in making a perfect application
f the Christian code, but do not doubt his sincerity. He believes in what he is doing and where his religion is leading him. As he reviews some of the complex, unsolved problems of the times, he may waver; but with Bible in hand, he braces himself against the Old Rugged Cross, refreshes his faith, and sings, "Where He leads me, I will follow."

About sixty or seventy years ago there was a sensation in some quarters when a few Negroes were appointed presiding elders (as they were then called). Great fears were entertained by some, but hope and confidence were greater. Those trusted black men proved themselves equal to the task and it was only a matter of time when every district composed of Negroes had a Negro holding district conferences. The Negro's religion is a factor in developing administrative ability.

While yet the morning stars were low in the east, Bishops Gilbert Haven, D. W. Clark, H. W. Warren, and J. M. Walden discovered the needs and recognized the thirst for education that religion had created in the mind of the belated group. With all the power of their souls, they endeavored to meet the needs and supply the demands in the form of schools and colleges. Then came Drs. Rust, Hartzell, Hamilton, and M. C. B. Mason, greatly reenforced by Drs. Bowen, Dogan, Lovingood, Chavis, Crogman, Peeler, Cox, and many others in whom religion had become a dynamic educational factor.

Thus, while working, singing, and praying, the Negro became a student at college, then a preacher, editor, and administrator, in each sphere creating for himself a record majestic as the stars. Space will not allow me to call the full roll of all the mighty men and women of valor in whose hearts religion surged upward and who belong to that milky way of personalities that helped to turn the dark illiterate world around to the rising sun of intelligence.

But some of the worthy ones are with us yet; for there is Dogan, one of the immortal fathers; Davage, the scholar and diplomat; Willis J. King, the philosopher and Bible expert; Randolph, the wonderful, and Mary McLeod Bethune, invincible queen of women, educator and builder.

(Continued on page 1138)

"You Got to Work at Religion"

★ A Page of Letters ★

BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK, N. Y.

November 2, 1940

Dr L. O. Hartman
581 Boylston Street
Boston, Massachusetts

Dear Dr Hartman:

In answer to the question "Why Support Home Missions?" I would say:

1. To Christianize our own country is an integral part of Christianity's missionary responsibility as contemplated by the Great Commission (Luke 24:48).

2. Methodism's home mission mandate means to make our missionary ministry effective, throughout the United States of America and her territorial outposts.

3. The unfinished task of home missions, with its urgent and unmet needs, demands Methodism's utmost consideration; each generation needs Christ's gospel

4. An equitable opportunity for mankind, economically and socially, as well as religiously, regardless of race or nationality, is the permanent policy of home missions.

5. Economical administration of funds, available for home missions, consistent with efficiency, is clearly evidenced by close scrutiny.

6. An overflow home missions fruitage lifts life levels in every part of the planet by its enriching contributions toward human happiness and world welfare.

7. Inclusive advocacy of world service interests, fostered by Methodism, is the conscientious and constant concern of home missions.

Cordially Yours,

Executive Secretary (Home Missions)
Division of Home Missions and
Church Extension.

BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK, N. Y.

November 2, 1940.

Dr. L. O. Hartman, Editor,
Zion's Herald,
Boston, Mass.

Dear Doctor Hartman:

The Methodist Church must have adequate church houses. The majority of our congregations do not have the physical equipment for modern educational work and an appealing sanctuary for regular worship. A one room, box car type church, standing close beside a well equipped consolidated rural high school, does not appeal to our young people. Urgent appeals for help are reaching the Board almost daily and we do not have funds to answer the appeals. There were 405 applications for aid before the Board of Church Extension of the former Methodist Episcopal Church, South, during the fiscal year 1939, with total asking in donations of $103,510.53, loans $754,715.00, and the funds in hand were so small as to constitute a disappointment to these needy churches because so many of the applications had to be declined. Disasters from fire, flood and storm, as well as shifting and increasing populations are making demands which should be met by the Methodist Church. An increase in the Benevolent Collections is urgently needed.

TOE MAR

Executive Secretary, (Church Extension)
Division of Home Missions and Church Extension

BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK, N. Y.

November 7, 1940

Dr. L. O Hartman
581 Boylston Street
Boston, Mass

Dear Dr. Hartman,

Today, as never before, we are seeing clearly that any "new Order" of nation or of society must be founded upon the Way of Life of Jesus Christ--must be in reality a World Christian Community.

At last men are beginning to see that Justice, Righteousness, and Love must prevail. They see that Jesus was right.

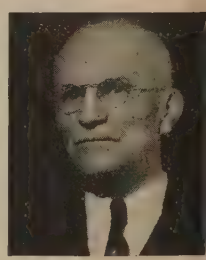
For the spread of a worldwide witness to the Gospel and for the growth of the worldwide fellowship of Christians, the Division of Foreign Missions asks the prayers and financial support of every Methodist.

In a world torn with sorrow and suffering, the Love of Christ abides. And that Love alone can heal.

Sincerely yours

Ralph E. Diffendorfer
Executive Secretary
Division of Foreign Missions

abg



BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK, N. Y.

November 7, 1940.

The Rev. Dr. L. O. Hartman
581 Boylston Street
Boston, Massachusetts

My dear Dr. Hartman:

In these turbulent times, when the world is at its worst, we must leave nothing undone to direct the attention of the people to God's House". In the confusion of the then world, Jesus said: "Mist ye not that I must be to my father's house?" Church edifices are citadels of civilization. "Like a mighty fortress" stand our sanctuaries in city, town, village and open country. The doors of these places of worship must be kept open to behold the beliing and bestering multitude. History strikingly reveals that when our sanctuaries - as my Father's House - were properly equipped, it was coincident with increased church attendance, which in turn resulted in a more productive spiritual church life and in a decided impetus to the Christian Movement. Methodism's 45,000 churches are her vantage points. Church Extension, with its Finance Department service, aims to produce, promote and protect these vital centers. 137 district superintendents report 1,303 churches desperately needing this service, 212 other units are housed in basements, storerooms or school houses, and 264 new fields could be occupied. The call is clear and challenging. Shall we not heed it?

Sincerely yours,

Executive Secretary
(Church Extension)
Division of Home Missions
and Church Extension.

fwm/fmw

BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK, N. Y.

November 7, 1940.

The Rev. Dr. L. O. Hartman
581 Boylston Street
Boston, Massachusetts

My dear Dr. Hartman:

The Joint Division of Education and Cultivation of the Board of Missions and Church Extension is to carry the load of keeping the Church and the Woman's Societies of Christian Service informed concerning the Missionary policies and activities of the Board and its three Administrative Divisions. This will be undertaken by the publication of a Monthly Magazine - World Outlook; the production of special literature on Methodism in foreign lands and on the various Missionary and Church Extension projects in the United States, a yearly study book on some phase of Methodist Missions; cooperation in presenting the causes included in the General benevolences (World Service) to the pastors and local congregations; the preparation of maps and charts and posters and the presentation to the Church in District Missionary Institutes by returned Missionaries, Mission-ary Secretaries and other speakers the great causes of the Christian Mission-ary enterprise. This same kind of service for the Woman's Societies of Christian Service will be carried out in the Joint Division by Mrs. V. F. Dewhirst, Executive Secretary for the Woman's Section. We crave the earnest support of our people in promoting the activities of this important Division.

Sincerely,

W. O. Cram, Executive Secretary
Joint Division of Education and Cultivation.

BOARD OF MISSIONS AND CHURCH EXTENSION
OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK, N. Y.

Nov. 4, 1940.

Dr. L. O. Hartman, Editor,
581 Boylston St.,
Boston, Mass.

Dear Dr. Hartman:

Methodist women have been very busy during the past few months with the reorganization of their activities. As thousands of women have signed the charter roll of the Woman's Society of Christian Service there has come a new realization of the great opportunity, through united, consecrated womanhood, for advancement of the Kingdom.

Our plea is for all to rise above the mechanics needed to carry forward the vast interests of the merged organizations. May we catch the spiritual significance of the opportunities before us in a day beset with fears and uncertainties in individual and national life in every land. As we go forward with the educational program and plans for the support of the local church, the hundreds of deaconesses and missionaries, institutions at home and abroad, may we seek and find more time for increasing the spiritual resources, without which success cannot be attained.

Yours lovingly

Mrs. J. D. Bragg, President,
Woman's Division of
Christian Service.

THE CHURCH AT WORK

The Human Side of Kingdom Building

★

Raymond H. Huse

Missionary Church

In the Conferences of Methodism there are four kinds churches as far as their attitude toward the missionary call and cause is concerned.

In the first place, there are the ignorant and the indifferent. Some of these live in the open country or among the hills. They are shut in by their horizons. They cheerfully (sometimes) pay for heat, light, and preaching. They sing "God bless America." They seem to believe that Bethlehem's star dawned over Jonesville. They never have meditated ıch on John 3:16. Some of these live in great cities and end church in Gothic temples and worship reverently the light of stained-glass windows that bear the legend e giveth his beloved sleep." Both of these types of ırches love to say, as if it were an original discovery, here are heathen enough at home."

n the second place, there are churches that give to ssions to keep up their respectability in the statistical umns of the Conference. "First Church always meets its portionments in full." "I thank God we are not as other ırches are. We are the district superintendent's delight l cheer the heart of the bishop. Our pastor is known the Conference when he sitteth among the elders of land."

n the third place, there are those churches that are ensely interested in some particular project to which y may intelligently give their prayers and their finan- support. I wonder if any of my readers recall those ering cards that used to be furnished by the Board of reign Missions, with spaces for at least ten mission fields n which the donor might select the recipient of his ne.

was given one by my Sunday school teacher and erly went to work to solicit for the cause. I remember ecured sixty cents and so believed that number of ishes or schools abroad were enriched just that much ause I was good and faithful. Any ethical problem ed by the fact that appropriations to the field could not thus divided is hereby referred to the Commission on rld Service and Finance.

Iy own joy in my achievement was somewhat nched by the fact that my brother secured seven donors so brought in seventy cents for the cause. Thus nan nature and natural depravity were mingled with altruistic endeavor. Has it ever been elsewhere? Page W. F. M. S. and the W. H. M. S. that *were!*

'hat there is not only financial appeal but human efit and spiritual blessing in thus making concrete the sionary cause, all will admit. So much is this so that for hectic quadrennium we majored in it all over Methsm. Many of our churches took on their minds and rts some definite field and formed a fellowship thereby that has been profitable for all. Of course, while as a matter of education it worked well, as a means of administration it threw all the machinery out of gear. It made the support of missions dependent on the strength of the appeal rather than upon the need of a particular field.

The fourth type of church is made up of good people who seek to inform themselves on the whole far-flung battle-line of Christian missions. They hear ringing in their ears and souls the words that have been set to glorious music, "God so loved the world." They may be interested in some particular field—even some neighbors are more interesting than others, and surely relatives are; but, just as a good citizen does not insist that his tax money must be spent on a certain sidewalk on a certain street, so they are glad to have their tithes and offerings used for *world* service according to the needs of the work and where those called to the work of administering feel the greatest good can be done to the greatest number.

This does not mean that the helpful custom of a church's having a parish abroad should be abolished. What missionary does not earnestly covet the sympathy and prayers of a group of folks at home? I am only seeking to avoid a new kind of provincialism in missionary work. It is just as narrow—or nearly so—to be interested in India and care nothing about China or Africa as it is to confine your missionary interest to the so-called "heathen at home."

I once knew a good woman who was much interested in China and its millions of needy people. I suggested to her that she show some interest also in the Chinese laundryman in her town. She scorned the suggestion and said she thought they had better stay at home and let us send missionaries to them there!

A keen, intelligent, altruistic interest in the missionary cause is necessary if the home church or any branch of it is to be kept healthy and alive. Among the lovely hills of New Hampshire I once visited a little chapel. The country was beautiful, but of the people I must say they were not equal to their homes "set in the fair green valleys, purple walled," not men "to match their mountains," but rather "to creep dwarfed and abased below them." The region was really notorious for its lack of moral and spiritual ideals. The chapel seemed as impotent as Mrs. Partington mopping up the Atlantic—yet a faithful old preacher had labored there for a generation.

"What was his denomination?" I asked.

"He was a Bullockite," was the reply.

"Who are they?" was my question.

"They are the followers of old Elder Bullock, who seceded from the Free Baptists because *he did not believe in missions and did not believe in Sunday schools.*"

——The followers of Gandhi in India wear a little white cap which proclaims to everyone their allegiance to their beloved leader. Some of the humble villagers in that country wear a simple white cap which has no significance politically. At a certain campmeeting an Indian brother made a gesture of singular significance. Lifting his cap and holding it just over his head, he gave his testimony: "All this cap covers belongs to Jesus Christ."

Missions Around the World

(Continued from page 1132)

1200 students, where one of my former students is teaching. It was my privilege to see eight hundred of that inspiring student body in chapel and to speak to them—this time, to my great relief, without an interpreter!

We entered India from the south at Dhanushkodi, and soon were in Madura. We were just in time for the prayer-meeting of the American Mission, where we met all the missionaries. We went through the new, marvelously equipped hospital and visited the theological seminary.

At Hyderabad we spent a thrilling hour in the Stanley Girls' High School with its 325 girls, of whom about 250 are Christians, and the Boys' School with its 200 students, both under native and brilliant Indian leadership. At Vikarabad we were in the center of the mass-movement area and went with a most capable pioneering missionary to three villages where we got our first glimpses of village work in India. At Allur, a village of 3000 people, within two years 300 have become Christian. The mud-hut homes have but one small round window in one end, and many people are crowded into a single hut. We saw a model house occupied by the Christian teacher and his wife, with its cowdung floor neat and clean, with its windows and its kitchen with chimney. At Pargi that night we saw the adult education work. Gathered about one acetylene lamp, the only one in the community (it cost five dollars!), was a circle of little boys studying and singing. Then their places were taken by adults, who were taught by these smaller boys. Never shall we forget the sight of the high-caste people behind the circle in the shadows wistfully looking on as these mere untouchables were learning to read and write.

At the third village, Mominpet, we met the minister, a graduate of Jubbulpore Theological Seminary, who is doing the most constructive piece of work, so says Bishop J. W. Pickett, of any Methodist minister in southern India. He was blasting a well, a work of basic importance for the Indian village. He took us into a number of Christian homes, rude mud huts, but neat and clean, decorated in red and marked with a rude sign of the cross. These Christian homes are a veritable leaven in the midst of crass paganism.

At Jubbulpore we spent ten days in the Leonard Theological College, where I delivered a series of lectures on the Psalms. Here are some fifty Indian students who are receiving a close-to-life training for the ministry, and here we found three alumni of Boston University School of Theology on the faculty, one of them the principal, and a fourth in charge of the English High School. We visited the Johnson High School, which is doing a strategic work among three hundred attractive Indian girls. For eight precious minutes with Mahatma Gandhi, we drove 460 miles to Wardha and back.

At Lucknow, greatest Methodist missionary center in the world, we stayed at the delightful Isabella Thoburn College for Women, where we saw hundreds of charming Indian girls—Sikhs, Parsees, Hindus, and Mohammedans, as well as Christians—who are living together in friendliness and cooperation. The early morning prayers of the Lenten week, where some seventy-five girls gathered at six-thirty under the stately eucalyptus trees in the grove at the edge of the campus, are a precious memory. Lucknow Christian College is doing a similar work among the young men of India, and these two schools work in intimate cooperation.

At Bareilly we drove to the spot where William Butler began his pioneering work in India. A monument recently erected there reads as follows: "Twenty yards north of this spot stood the house in which the Rev. Wm. and Mrs. Butler lived and assembled the first congregation in beginning the work of the Methodist Episcopal Church in India in 1856. To God be the glory." Here in Bareilly, on July 24, 1859, Rev. J. L. Humphrey baptized the first convert of the Methodist Episcopal Church in India, Lahm Ul-Haqq.

Easter Sunday morning at Budaun we were awakened at three-thirty by crowds gathering around the missionary's home, singing beautiful Easter hymns. A great throng walked in procession to the church for a four-thirty service, carrying burning candles and singing. I had been asked to preach the Easter message. It was interpreted by a man entirely blind but with deep spiritual vision.

We entered Iraq, the land of the Bible, by way of the Persian Gulf, sailing up the Shatt el Arab, continuation of the Tigris-Euphrates rivers, to Basrah. We spent one day at the American Mission of the Dutch Reformed Church. We also spent a day at Ur of the Chaldees where Abraham was born. At Hilla, the town near which are the majestic ruins of ancient Babylon, Kish, and Borsippa, we stayed at the Mission to Arabs. In Baghdad, ancient city of the Caliphs, the greatest missionary force is the Y. M. C. A., which renders a most vital Christian service throughout the Near East.

Twenty-four hours across the desert from Baghdad to Damascus and a two-hour ride across the Lebanons to the Mediterranean Sea brought us to Beirut. Here is the great American University, begun as a missionary enterprise, but now independent. Nevertheless it is still a creative witness to Christ among the hundreds of students who come to it from Syria, Turkey, Palestine, Egypt, Iraq, and Iran. And here is the American Mission, the strongest missionary agency in the Near East.

In Palestine we spent an inspiring Sunday in Nazareth, participating in the services at Christ Church where a keen young Transjordanian is ministering to the leading Christian congregation in the city of Jesus' boyhood. At Jerusalem we studied the far-reaching work of the Y. M. C. A. in its beautiful new building, rich in religious symbolism.

In Turkey I was often in the footsteps of St. Paul. I spent a day in Tarsus at the American School for boys, and saw the intimate relationship between the young American teachers and the students. At Istanbul we were in frequent touch with the work of the American mission which centers in the Bible House and is well known and prized in that city of domes and minarets.

On our way across Europe to Lisbon, Portugal, we had several hours at Geneva, Switzerland, with the skilled secretary of the Y. M. C. A., who is a great exponent of international Christian understanding. At Lisbon we booked for New York and returned to our work with the determination to i terpret missions as we had seen them living operation. Our visits to mission s tions have been among the most infor ing and inspiring privileges of our lives.

Momentous Message to Missionaries

(Continued from page 1124)

spirit which underlies your ceaseless effo is recognized as one of the greatest co tributions which you can make to our peop Why do I say this? I shall explain. Son years ago the Government issued an ord which forbade religion to be made a co pulsory study in any private school. Ma of you felt that policy to be unfair, and co trary to the principles of missionary ente prise. I myself received many letters fro your colleagues asking me to use my infl ence to have this order rescinded. Wh sympathizing with, and understanding, t motive which prompted the writers, I f the time was not yet ripe for the Gover ment to rescind the order even if such action then could have been made possib We know enough about psychology to u derstand that any rule which is enforc without the consent and the good will those concerned is little better than not ha ing this rule, because it would then on be obeyed in the letter and not in the spir

In replying to those letters I wrote th I did not think it would be wise to acce the writers' suggestions until the time w ripe, because our people, as a whole, wou be so against such a move that more har than good would be done, and that sin we, as Christians, know that God works mysterious and inscrutable ways, the be we could do would be to pray that Goc will be made known to the Governme and carried out in His good time. Mea while, I emphasized, we should do ever thing in our power to show the Gover ment and the people that the true Chri tian spirit exhibits itself in persisting doing the best we could in whatever ci cumstances that presented themselves, ar not in allowing seeming obstacles to impe us in the performance of our tasks. I wro too, that not only was I in sympathy wi the missionaries in their hopes to have t law modified, but that my sister, Madan Kung, would go still further. She advocate and I agreed with her, that it should stipulated that the Bible should be intr duced in all Chinese colleges as an electi course on comparative religion.

It gives me very great pleasure, therefor to tell you that by your work and t spirit that underlies it, you have mad manifest the meaning of true Christianit The results of your efforts are so appr ciated by the Government and the peop that the Generalissimo has now found possible to have that law forbidding religic to be compulsorily taught in Christia schools amended so that religious subjec may henceforth be taught in registered mi sion schools. This decision is the greate testimony in the history of China of o appreciation of the value of the real, vit contribution that Christianity has made the spiritual well-being and the livelihood our people. I am pleased to say that y have had the leading share in making t realization possible, by interpreting prac cal Christianity in its widest sense.

he Work of Methodist Missions

(Continued from page 1129)

ung women, and children, providing aterial for these different age groups. It also the duty of this division to cultivate issionary education and life-service enlistent among students in institutions of learng. The Department of Visual Education ill use motion pictures, stereopticons, notography, pageants, plays, and exhibits. 3. Finance. This division is also charged ith placing and cultivating missionary ecials, designated and undesignated gifts, curing annuities and bequests in accordnce with the Discipline.

You will see at once the vital relation of e Division of Education and Cultivation the other divisions of the board. It is the e line of the whole missionary enterprise the church. It is to the Board of Misons and Church Extension what a founation is to a building. The security and ture of our missionary program depends tirely upon the efficiency of this division. is needless to say that every member els the weight of this overwhelming responbility as we face the difficult days that lie ead, and we most sincerely seek your rnest prayers for this important task.

he Bishop's Cane or e Shepherd's Crook?

(Continued from page 1126)

ere is our field—what we often call so is t our reaper. What is the need of rural merica? Only that the last man, woman, d child, now neglected in numbers that ould overwhelm an army, should be ached by someone whose soul is vital with e evangel of Christ. God will not forsake is shepherds if they should dare to go here the sheep are (the scattered lost ones -not those already in the barn) without rst asking too carefully about the wages. or we also have a shepherd, and we shall ot want.

he Christian Leadership f Nationals

(Continued from page 1127)

ach them how they can make musical nstruments from materials found in abunance in their fields, which when made can e used in the churches during worship serices."

In all our mission fields, leadership trainng conferences constitute a prominent feare of the religious education program. rom Japan, writing under date of October 5, C. J. Tagashira, secretary of the Board of unday Schools of the Japan Methodist hurch, says: "Our Leadership Training nstitute, the second held in the Oku-Beppu Iountains, has just been held with marked uccess and we are expecting great results rom it in the area from which the people ttended. A fine spirit of fellowship preailed throughout the seven days of intenive study, discussion, and hearing lectures. he institute was deeply devotional and the ddresses of Bishop Abe, and Dean Watabe of Aoyama Gakuin Theological School, hrilling in their challenge." From Korea, H. J. Lew on July 2 wrote: "Our ninth religous education training conference for this year is just beginning. This one held in Seoul. We have over one hundred officers and teachers enrolled for the day sessions and many times that number attending evenings. We have five more training conferences this summer and then, we hope, a month's vacation. The training conference immediately preceding this one, held on the East Coast, in a small district, had seventy people enrolled, twenty-seven of whom walked two days to reach the place of meeting. The interest and earnestness of these workers inspire us to do our very best in the service to which we are called." Juan Diaz, in his annual report, lists eleven leadership training institutes held in strategic centers throughout Mexico. A partial list of teachers serving in these institutes makes unnecessary any other statement as to national personnel: Mrs. Asuncion Reyes, Mrs. Dina C. de Lopez, Rolando Zapata, Maurilio Olivera, Sixto Avila, J. T. Ramirez, G. Baez Camargo.

First Methodist Church, Santiago, Chile

One wonders whether a study of what certain of the younger churches of the world are achieving through the creative efforts of outstanding nationals may not suggest methods by which results in leadership education in areas of the home field could be multiplied many times. Consider one example of many that might be cited. In 1926 the *Institucion de Obra Social* was established in a slum section of Santiago, Chile, for one reason among others that young women of devoted Christian purpose might be trained for skilled work in local churches. Somewhat later one of the Methodist churches of the city was located in the buildings of the *Institucion*. A comprehensive religious education program was gradually developed and now for fourteen years has been carried on chiefly through the efforts of Pedro Zottele and Srita Maria Aguirre. Lack of space forbids description of the boys' and girls' clubs, the night school for illiterates and near illiterates, the day-nursery, the numerous social services, and the fully departmentalized graded church school, which, taken together, have constituted the laboratory of training. Today, scattered throughout Chile are more than one hundred and fifty graduates serving as pastors' assistants, religious education directors, church visitors, and social workers. Five are serving as missionaries to the Auracanian Indians of the Andes. Many are

"Not one but many lives are his
Who holds the world in his sympathies"

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wives of pastors and active laymen of the Chilean churches. All together, they constitute a nucleus of intelligent, highly skilled Christian women through whose service the church is year by year becoming an ever more potent influence for good in the total life of the Chilean nation.

Share!

BISHOP HERBERT WELCH

I cannot get away from the fact that human suffering abroad, at this very moment, is literally beyond description. Millions of innocent war victims are stretching out appealing hands to us. Through no fault of theirs, their homes and harvests and businesses are destroyed, their families are scattered. Disease and despair will stalk almost unopposed during these coming winter months. Men, women, and children will starve.

Here is the situation as I see it. This whole human race is one family, children of our Father. All men—white, black, brown, yellow, good, bad—are our brothers. As Christians, we profess this belief; as Christians, we must live our faith. Many of the family are in desperate suffering. Because they belong to us, and we to them, we must share with them—not once in a casual offering, but again and again. Should we omit one meal each Sunday, as we lift our prayers for them, and share our blessings with them? Should we keep a thank-offering box on our home table, to remind us that our sympathy is best expressed in self-denial?

"Quotas" and "credits" are not important. Money alone, even staggering sums, will be inadequate. The situation demands something deeper: the spiritualizing of our giving by stressing the deep and permanent motives; and the united intercession of Christ's followers everywhere.

The Negro and Missions

(Continued from page 1133)

Bishop W. A. C. Hughes, the cosmopolitan, died only recently. I should name too A. R. Howard, the veteran prohibitionist; D. H. Stanton, the mysterious; Bishop A. P. Shaw, Bishop L. H. King, Dr. Robert N. Brooks, Dr. Stanley E. Grannum, and a host of others, all marching forward, every one bearing witness to the fact that religion is a creative evolutionary power.

There is another group of Negroes who have kept the altar fires burning and the torch light lifted high, the preachers, mighty men of God, who carried the cross and Methodism into the wilderness, to the wayside plantations, hamlets, and then far out on the frontier of American hearths and homes. They came on their knees with the secrets of the kingdom turning the hearts of many from the power of darkness to light. They left in their path organized churches and places of worship.

Without this host of God-sent, Spirit-anointed Negroes, American Methodism would not be what it is today. But this is not all. There is another company of black men and women whose faith and sacrificial labor illumine the pages of Methodist history like the stars in the Constellation of Orion.

The missionary spirit that characterized John Stewart was revived in and through the Stewart Missionary Foundation for Africa at Gammon Theological Seminary, from whence went Dr. and Mrs. A. P. Camphor, the first fruits of that institution. Dr. Camphor became a missionary bishop.

Then there went forth Dr. and Mrs. J. C. Sherrill and Mr. and Mrs. J. A. Simpson, who served in Africa; two Negro women from Georgia and Florida, Miss Anna Hall and Mrs. Annie Jones Price, who gave a quarter of a century at the missionary task in Africa; and many others who went from various centers to give their best for Christ and the church in the foreign field.

The Negro's religion has made him a preacher, an educator, an editor, and an administrator, and has crowned him with the supreme honor as a foreign missionary. We are sometimes forced to think of this man in black as one of the Seven Wonders of the

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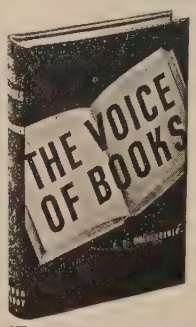

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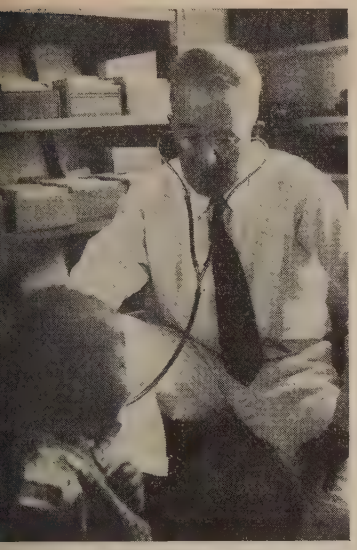
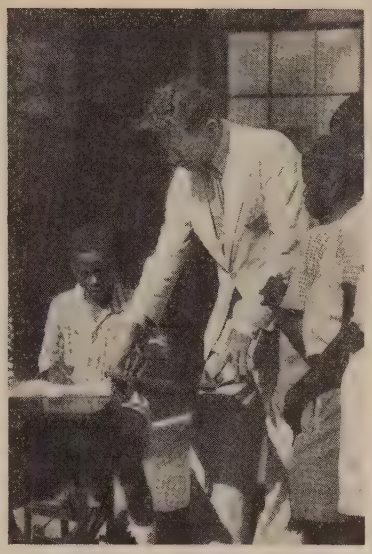


Dr. Alexander H. Kemp at Work in Quessua Hospital, Angola, Africa



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RUTH RANSOM, New York City; secretary of the Joint Committee on Missionary Personnel.

ELMER A. LESLIE, Brookline; professor of Hebrew and Old Testament literature in Boston University School of Theology, resuming his duties this fall after a fifteen months' trip around the world.

H. W. BARTLEY, Philadelphia, Pa.; member of the Finance and Debt-Raising staff of the Department of Church Extension, working in the Negro Conferences.

RAYMOND H. HUSE, Syracuse, N. Y.; superintendent of Syracuse West District, Central New York Conference; regular member of HERALD staff.

HERBERT WELCH, New York City; bishop, chairman of the Methodist Committee for Overseas Relief.

HUGH C. STUNTZ, Nashville, Tenn.; director of the Department of Public Relations, Scarritt College for Christian Workers.

A Reminder of Livingstone

A recent gift to the Missionary Museum, now housed in the chapel of Tremont Street Church in Boston, will be of particular interest to those who are studying conditions in Africa, for it is a reminder of the heroic work of David Livingstone. This intrepid Scotsman, who was an explorer as well as a missionary, was interested in all matters concerning the life of the peoples to whose uplift he had dedicated himself. On one of his trips from his remote station in Central Africa he brought down to Cape Town a number of curios, including a pair of horns of immense span (supposedly of the wild buffalo). These have just come into the possession of the Missionary Museum.

A few other articles from his valuable collection are already in the cases—a spear, a poisoned arrow, a knobkerry or club hewn out of the horn of the rhinoceros, and, strange to say, a bride's necklace. One m well ask why a devoted missionary shou interest himself in women's adornment. seems out of keeping with this great ma life endeavor.

However, it is not so. There is significan in the different curios. The horns are evidence of the remarkable wild life of t continent, which makes it a paradise f hunters; the weapons are a reminder of t unrest and hostility between the differe tribes. The necklace has a peculiar messa Dr. Livingstone's statement was that young woman of certain tribes would ma a man until he had proved his courage a skill by killing enough lions so that might present to her a necklace made o of the claws of this king of beasts. No wo der the men of those tribes are noted f their bravery, with such spirit in the hea of the women!

Plans are being made for an open eveni at the museum, at which the faculty and s dents of Boston University School of Th ology will be guests. A similar occasion few years ago proved to be of great val particular interest being aroused in the nu ber of sacred books of the different fai throughout the world, some relics of t India Mutiny, including the last footpri of Mohammed, a large collection of ide and some ancient ancestral tablets fro China. Upon the walls are three large Bi tablets of wood given by the various o cials in China in recognition of the wo of the women physicians sent out as p neer medical workers by the Woman's F eign Missionary Society, which was orga ized in the vestry of Tremont Street Chur seventy-one years ago.

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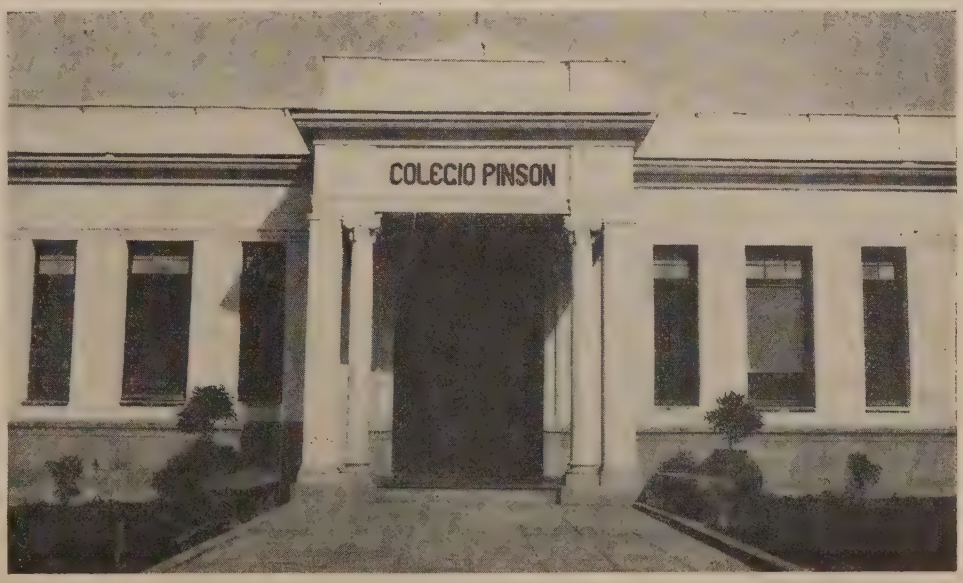
Methodism placed Scarritt lege at the service of the ire church when owner- was vested in the Gen- Conference. No longer it be considered as ply a regional institution. dents in larger numbers coming from the North- and Western Jurisdic- ns. From these same sec- ns requests for Scarritt- ned religious and social rkers are being received. e divisions of the Board Missions and Church ension are sending furloughed workers to Scarritt for special studies, and the Committee on Personnel is asking special cooperation in the further preparation of missionary candidates. Apparently the words of Dr. John R. Mott are being borne out. "Scarritt College," he said, "is destined to become one of the most important missionary training centers in America." Scarritt is different! The trustees, faculty, and administrative officers have dared to pioneer. Seeing the growing need for specialization in the preparation of unordained Christian workers for missionary work and other types of service, these men and women designed an institution specifically to meet this need. For this reason they established



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2. Among our Methodist missionaries at work abroad today, the *unordained* outnumber the *ordained* workers by nearly four to one.

3. In this country the personnel of our church-controlled institutions is composed overwhelmingly of lay workers, in hospitals, homes, settlements, Goodwill Industries, schools and colleges. In the direct work of the church, tens of thousands more unordained workers are employed as secretaries, assistants, directors of religious education, workers with young people, and others.

4. When President S. C. Garrison of George Peabody College for Teachers asked Scarritt College to undertake the religious education work for Peabody students, he said: "Most of our teachers become Sunday school superintendents, Sunday school teachers, and engage in various types of church activity. They need certain courses in religious education which will help them in such work. . . . I know if the religious life of the nation is to grow in importance, the teacher will have a large part in a program looking toward this development."

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ard of Missions and Church Extension

'he following is the schedule of annual eting, divisional meetings, and related etings of the Board of Missions and irch Extension in Philadelphia, Pa., vember 22-29. (All meetings in Wesley lding, 1701 Arch Street, unless otherwise ed.)

'riday, November 22—10 A.M., Joint Divi- of Education and Cultivation. 10 A.M., Joint Committee on Missionary Personnel.

Saturday, November 23—10 A.M., Woman's Division of Christian Service. 7.30 P.M., Secretarial Council.

Sunday, November 24—P.M., youth meeting.

Monday, November 25—9.30 A.M., Woman's Division of Christian Service. 10 A.M., Committee on Appropriations of Division of Home Missions and Church Extension. 7.45 P.M., opening session of board, at Arch Street Methodist Church.

Tuesday, November 26—9.30 A.M., board meeting, at Arch Street Methodist Church. 7.30 P.M., Philadelphia Social Union dinner, at Bellevue-Stratford Hotel; principal speakers, Dr. John R. Mott of New York City and Bishop A. Frank Smith of Houston, Tex.

Wednesday, November 27—9.30 A.M., Division of Home Missions and Church Extension. 9.30 A.M., Division of Foreign Missions. 7.45 P.M., Service of Commission, at Arch Street Methodist Church.

Thursday, November 28—9.30 A.M., Division of Home Missions and Church Extension. 9.30 A.M., Division of Foreign Missions. 6.30 P.M., Thanksgiving dinner (for board secretaries and missionaries).

Friday, November 29—9.30 A.M., board meeting, at Arch Street Methodist Church: memorial service, business session. 12.30 P.M., Transportation Bureau luncheon meeting. 2 P.M., board meeting, at Arch Street Methodist Church: business session; adjournment.

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Church Register

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Board of Hospitals and Homes, Columbus, Ohio, December 2

Council of Bishops, Hotel Dennis, Atlantic City, N. J., December 3

Board of Temperance, Washington, D. C., December 6

Home Missions Council and Council of Women for Home Missions, Annual Meeting, Hotel Dennis, Atlantic City, N. J., December 7-10

Federal Council of the Churches of Christ in America, Biennial Meeting, Atlantic City, N. J., December 10-13

Boston Methodist Social Union and Boston Wesleyan Association, Joint Meeting, Dr. E. Stanley Jones, Speaker, Hayden Memorial Building, 685 Commonwealth Avenue, December 10

BOSTON DISTRICT METHODIST YOUTH—Thanksgiving Morning Watch, Thursday, November 28, 8 A.M., First Methodist Church, Temple Street, Boston. Speaker, Rev. William Gunter, district superintendent; subject, "Count Your Blessings."

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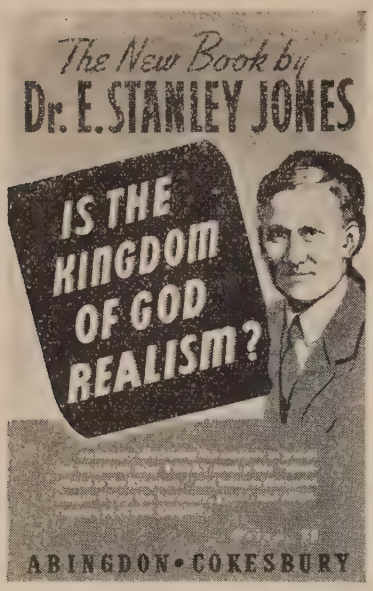

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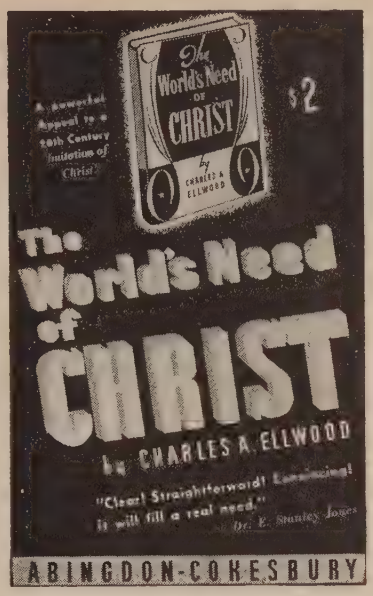

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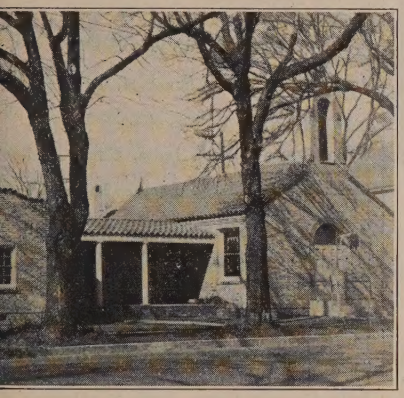

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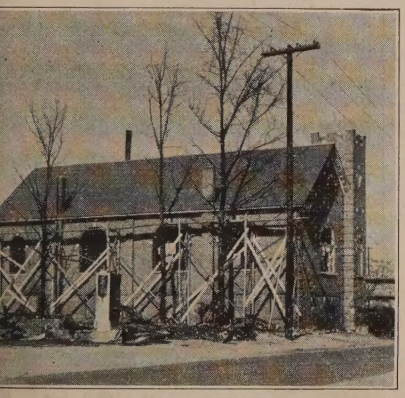
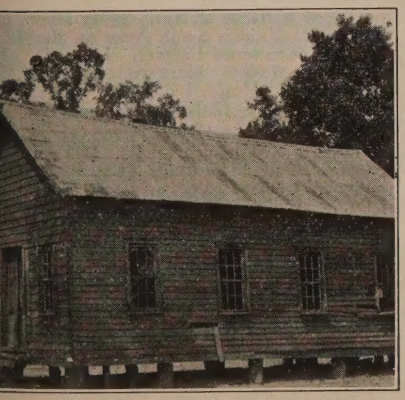
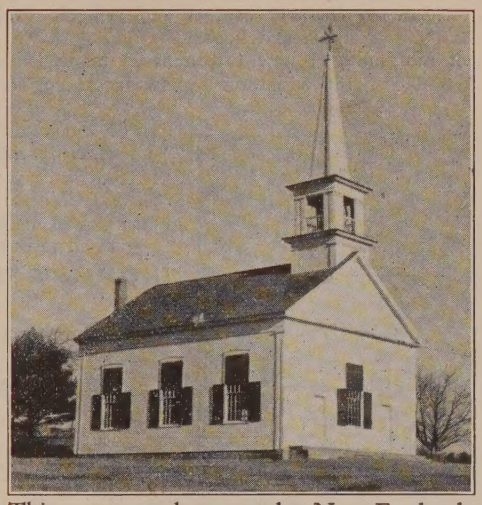


Beautifying a Negro church



eedy church for an average of 85 people
attending each Sunday last year



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Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord. (1 Chronicles 22:19)

Set my sanctuary in the midst of them
Beautify
Enter therein—to pray—
And give reverence

Work for—make an
offering for my House—
saith the Lord and the
ancient prophets

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Vhat will there be in our church-school periodicals in the ear future in line with this emphasis?

Space permits only the following partial list of missionary-centered material to appear early in 1941:

n Our Story Papers

The Classmate: A twelve-chapter serial, "Flowering Thorn," by ary Brewster Hollister, in this China year, tells of the heroic ginnings of the new Chinese democracy under the Christian adership of General and Madam Chiang Kai-shek. Mrs. Hollister a Methodist missionary to China home on furlough.

A three-part article, "Saving China," in which E. H. Clayton, e principal of a Christian boys' school in China, relates the thrill-g part his older boys play on and off the campus in keeping hinese democracy going.

For home missions: In "As Happy as Kings" Eleanor Sickels lls the story of Janie Porter Barrett and her work at the Virginia ate School for wayward colored girls.

"Camp at Westlands," beginning in March, is a serial by Mar-rie Hill Allee, based on the rehabilitation of a mining commu-ty by an American Friends Service volunteer work camp.

Target: "Tail Feathers" and "Abed Goes to Market," by L. A. inetorf. One is the story of a boy of the African Transvaal whose ther attended a white men's school, then set up a similar school r his native village; the other tells about a Nubian Coptic Chris-an boy and the people and customs of his country.

"One More Lobster," by Edith Tallant, has a Labrador setting d features Doctor Grenfell and his work.

"Independence Day," by Frederic Kummer, is a story of how me Chinese and American professors are carrying on although eir university was destroyed by Japanese airmen. All this is seen rough the eyes of a Chinese boy.

Portal: "Make a Map," by Verna Grisier McCully, in a January sue, gives instructions for making a pictorial map to be used in ission study. A page-sized map of China showing Methodist ission stations illustrates this article. In March the handicraft ction will tell how to dress dolls for a missionary exhibit.

Groups interested in Central and South America will find a od map in a February issue with an article by Eva Beard, "Those ther Americas."

"A School Girl of the Holy Land" and "The Picnic at Ain reek," both in March issues, are stories of a young Arab girl of alestine attending an American mission school.

Junior Weekly will carry special messages straight from the hina church to juniors, and a serial on modern China, by Eliza-eth Foreman Lewis, who won the Newbery Medal with "Young u of the Upper Yangtze."

Beautiful Chinese poetry and pictures of Jesus by Chinese Chris-an artists, with interpretations, will also be features during January. These were sent to our editors by Miss Marie Adams, one of our missionaries in Peiping.

Picture Story Paper will contain, in January, a Chinese serial for primary children, by Mary Brewster Hollister, whose book "Bright Sky Tomorrow" recently received an excellent review in the *New York Times* Sunday supplement. (Please refer to *Classmate* paragraph in column one.)

The serials in both *The Picture Story Paper* and the *Junior Weekly* are illustrated by artists who are well known for their Chinese pictures.

In Our Lesson Periodicals

The Church School Journal: Throughout 1941, special articles on missions will appear from time to time—articles like those in the December 1940 issue:

"What Can We Give Him?" by Moneta Troxel Soper, missionary to Korea; a heartwarming story of how the students at Ewha College, though very poor themselves, make great sacrifices to bring the Christmas spirit to dwellers in the dugouts ("ooms") of Seoul, who are still poorer.

"Into All the World," by E. Mae Young, telling how Phillipbhai Bercherdas, a student at Leonard Theological College, Jubbulpore, India, became a missionary to Africa.

Splendid examples of missionary study material for young people are the units "We Work for World Friendship" in the **Intermediate Quarterly,** and "The World Task of the Church" in **Studies for Youth.** Both of these units begin in February and for them *The Church School Journal* contains the teachers' helps.

The Home Quarterly: "Neri and Joanna" is a story by Oliver M. Keve that has missionary implications. There is also a missionary article by Charles J. Stauffacher, "The New Nurses at Inhambane"; and one by Gertrude V. Tweedy, "Purdah Women Attend Lectures."

The Elementary Magazine for January is the special China issue. It contains articles and pictures straight from the heart of China, lists the needs of our Chinese Christian friends, and furnishes special teaching units on China for primary and junior pupils, and Junior League Notes. There are stories to use in worship, a report on guiding children in a missionary unit, and special Source Materials in Missionary Education.

The Primary Quarterly carries special lessons on China for primary pupils and **The Boys and Girls Quarterly** provides similar lessons for juniors. For both of these quarterlies the teachers' helps are in *The Elementary Magazine.*

Ask for free sample copies of the periodicals mentioned.

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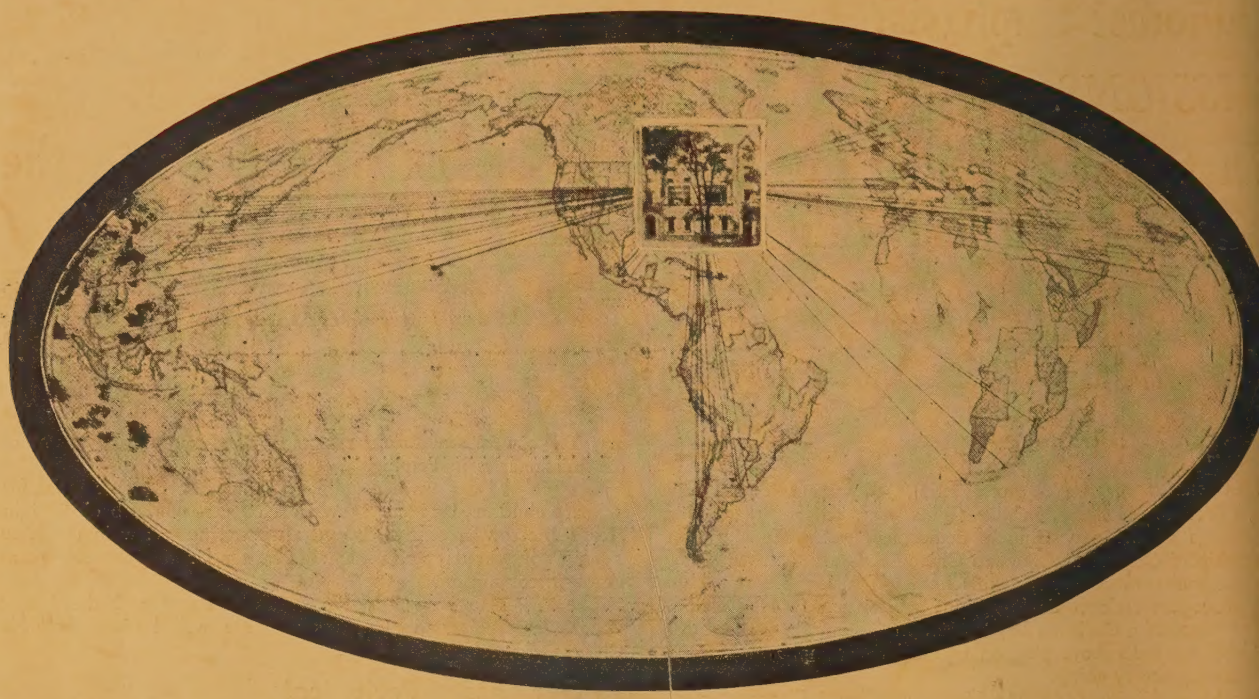

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"These are they that stand by the Lord of the whole earth."—*Zechariah 4, 14*

"We hear Thy voice, O Son of Man"